The Universalist Leader

Boston and Chicago

December 8, 1923

Some Universalist Leader Objectives for 1924

To Show That All Life is Religious

To Set Free the Human Mind

To Deepen the Individual Spiritual Experience

To Aid in the Reconstruction of Theology

To Build a Stronger Universalist Church

To Labor Unceasingly for Church Unity

Help Us Extend Our Influence by Increasing Our Circulation

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—From an Editorial in the Leader.

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Who's Who in this Issue

Dr. Frederic W. Perkins has been pastor of the Universalist church in Lynn for twenty years. He is president of the Lynn Associated Charities and has been chairman of the civilian relief committee of the Lynn Chapter of the American Red Cross, and a director of the Lynn Chamber of Commerce.

Dr. Gilbert Reid is the founder and director in chief of the International Institute of China, the object of which is to promote harmony, friendship and peace between China and other countries and between adherents of different religions. He has lived in China almost steadily for forty years.

Rev. Isaac Smith has recently become pastor of Grace Church in Lowell. He was formerly pastor of Somerville Third Universalist Church.

Dr. William H. McGlauflin was General Superintendent from 1907 to 1916, when he became pastor at Scranton, Pa. He is the author of "What the Universalist Church is Doing," and "Faith with Power."

J. Henry Scattergood of Philadelphia is a business man, and a director of various corporations, a member of the American Friends Service Committee during the war, engaged in relief work in France; since the war has assisted in feeding of German children; member of the original Red Cross Commission to France. He is interested in negro education and is a trustee of several industrial institutions in the South.

* *

And yet, all is not hopeless in Europe. As we have pointed out from time to time, there is a growing conviction among the supporters of the League of Nations that the Covenant under which it is organized is unworkable. . . . It is a hopeful thing that the defenders of the League are seeing the light, and that dispassionate men are acknowledging not only that the League as originally organized was wrong in theory, contrary to the teachings of history, but that it was a menace to the peace of the world. . . . That Europe has discovered all this is most hopeful. (*Advocate of Peace.*)

* *

We believe the conservatives under Dr. Macartney are going to win the victory in the Presbyterian Church, not because their side is right, but because they believe in it. The lesson is: *Whatever you are, be it, completely, decisively!* (*Christian Register*).

* *

The law of supply and demand doesn't always obtain. Look how many reformers we have, and how little reform. (*Bethlehem Globe.*)

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

MERRY CHRISTMAS FROM TWO ANGLES

OUT of a dim antiquity comes the spirit of Merry Christmas—hoary-headed but perennially young. Jollity, mirth, humor, gayety, joy, all hint at but can only partly express the meaning which long centuries have put into Merry Christmas.

Sadly cheated are men and women of mature years who can not recall the thrill Christmas brought to them in the days of long ago.

Infinitely pathetic are the little lives around us going through childhood without such thrills.

In the normal average American home, "the stockings were hung in the chimney with care," or at least along the mantel in the sitting room; there were many tossings and gigglings and whisperings before all the different rooms of the old home settled down for the night; there were the wide awake children long before daylight, the vain hushing of the first awake to keep the whole household from being disturbed, the quick running barefooted to see the stockings, the dashing to beat one another in wishing a Merry Christmas, and a grand tumbling about indoors and out in the snow, with the things Santa Claus had brought.

The heart of many a man believed to be "hard boiled" in the hot waters of modern life, grows tender again as he thinks of those days.

Down the years come the tantalizing odors, the cheery visions, the recollection of delicious home foods, with turkeys and pies leading the van, the happy memories of old uncles and kindly aunts and young cousins and brothers and sisters, and even grandparents and great grandparents who have been sleeping now on the hillside for many a year.

"The mill can never grind again
With the water that is past."

We can not have that kind of Merry Christmas again. But is that all of it?

Back in those halcyon times—we didn't know it then, we begin to see it now—there were some efficient assistants to Santa Claus doing some indispensable preliminary work.

There were some close reckonings in the family budgets, there were repeated errands to stores, there were weeks of stitching and knitting, there were bakings and brewings, long in advance.

All is changed now. We think that we sit amid all the wreck and ruin which time and chance have made, that as the old home is gone we can't have such a Christmas again. In a sense, this is true, but the real fact is we have simply been promoted to the positions the older folks occupied when we were young. They have handed on to us the torch with which they kindled the Christmas fire. They have left us the memory of their skill, their infinite patience, their hard toil, their cheer, their undying love. They have set an example of how to fill to the brim the cup of happiness for little children, and those children are all about us now.

We may not be able to have thrills like the old thrills when we woke up in the dim light of Christmas morning, but we shall find that there are thrills surprisingly like them when we go to work to make a Merry Christmas for the little ones who have taken our places, who long as we longed, who need as we needed, and who if we will it can get the happy memories which so bless our lives.

* *

SURE NOT TO HAVE

THERE are some people sure not to have a merry Christmas:

Those who think only of themselves; those who wear themselves out getting ready; those who are harassed, hurried, worried, because they have left everything to the last minute; those full of inner rebellion at the burden of compulsory exchange of presents; those who make it a day of excess and regret; those who won't rise above their sorrows and make them a source of comfort to others; those who do not find at least one child to whom to give an old-fashioned Merry Christmas.

* *

A CORRECTION

A LAYMAN writes us a confidential letter calling our attention to the fact that in a recent editorial "Where We All Agree," we said that the Convention *urged* the Senate of the United States *to ratify any treaty* putting this nation into relations with the World Court, whereas the resolution published in

the same issue of the *Leader* reads: "Resolved, that this Convention *request* the Senate of the United States to *take steps looking* to the entrance of this country into the World Court."

There is a distinction between our paraphrase and the text of the resolution. We are happy to make this correction. Our friend has a right to rely on the *Leader* to tell our readers exactly what was "said and done" in our General Convention. Concentrating our attention on the debate over the article "a," we lost sight of the important matters to which our correspondent refers.

* *

"CHRISTIAN" SNEAKS

GIVE us the pagan who pays his debts and has some idea of the other elements which make up the great word honor, every time, in preference to the so-called Christian who violates a trust and thinks he does God service.

What have Sunday schools, churches and theological schools been about that they don't succeed in getting some faint elementary ideas of honor instilled in all the people who filter through?

All these heated reflections are inspired by the story of the "very religious" stenographer Dr. Lynch tells about in the following paragraphs quoted from *Christian Work* and by one or two personal contacts with "the devout," "very religious," "loyal churchgoers" who search employers' waste paper baskets thinking they do God service. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision."

Something over three years ago a middle aged woman applied for a position as a stenographer with the Baptist Foreign Mission Society. Her name was Bertha D. Henshaw. For eight years she had been a missionary in China under the Christian Alliance Board. Family reasons prevented her return to the mission field and she went to work as a stenographer in New York. As such she secured a position with the Baptist Foreign Mission Society, doing most of her work for Dr. James H. Franklin, one of the secretaries. She was an intense "Fundamentalist." It became evident to her, from some of the letters that passed through her hands, that some of the men on the foreign mission field saw Christianity in a different light from what she did. They were interested in helping to upbuild the Kingdom of God on earth as well as in bringing individuals into "the captivity of Christ." Such ideas did not fit in with her understanding of religion. She proceeded to note down instances of the expression of what she would have called "modernism." Then she resigned and took it upon herself to go to her former chief, Dr. Franklin, and ask to appear before the Baptist Foreign Mission Board with members of the Executive Committee of the Fundamentalist League, in order to accuse some of the missionaries and perhaps Dr. Franklin himself of holding "modern" views. The Fundamentalist League is what its name implies, a propaganda organization for "Fundamentalism." It is headed by the noisy Fundamentalist, John Roach Straton. Dr. Franklin asked Miss Henshaw to put her charges in writing. Miss Henshaw straightway went to Dr. Straton. Mr. Straton's conscience does not seem to have been troubled by the fact that Miss Henshaw had secured her information by what was little short of a criminal act. Anything was grist for his mill. So he and a committee of thirty of his fellows approached the Officers' Council of the Foreign Mission Society with the request that they be allowed to see some of the letters in the Society's files. The Officers' Council referred their petition to the Board of Managers. Straton and his fellows did not have a particularly pleasant three hours with the managers. To their minds, Mornay Williams, the distinguished vice chairman, who presided, had a "prejudiced and sarcastic attitude." No wonder! The Board of Managers insisted that the complainants put their charges in writing. Dr. Straton and the others have promised to do so, but they have not as yet. That is not wholly unnatural. If, without authorization of the Society, they publish any part of the letters which Miss Henshaw reports, they will break the law. So nearly do their proceedings verge on the criminal. But putting aside the legal aspects of the case, how dignified is the position of these self-appointed judges, raising the wind on the basis of the tittle tattle of a stenographer! We trust that the Baptist Foreign Mission Society will fight this thing through. Above all, we trust that Dr. Franklin may not be moved by the threats of the Fundamentalists to give up his position with the Society. He is proving himself one of the foreign mission statesmen of the country. He is coming to rate with such men as Dr. Speer of the Presbyterian Board, Dr. Barton of the American Board, Dr. Frank Mason North of the Methodist Board. May the Baptist Foreign Mission Society have more Christian courage than did the Southern Methodist University in Texas. The Texas college finally yielded to the attack against Professor Rice, led by Frank Norris, the Dallas Fundamentalist. It is hard to believe that that is the way for a denomination, a college or a missionary society to stand out for the best in the world. May the Baptist Foreign Missionary Society continue to stand valiantly for the liberty of the Baptist tradition, and not be afraid, if necessary, to suffer for righteousness' sake. Ultimately that will be the course most successful financially as well as spiritually.

* *

A CERTAIN RICH WOMAN

WHEN a rich woman died, we all praised her. Ministers, editors, lawyers and brokers, alike spoke of her virtues.

What the ungentle cynic said was that it came from her being rich, that we wanted to curry favor with the family, and that we would not do the same for a poor woman.

With the amount of toadying there is in the world, this staggered us for a moment. Then we remembered a certain poor woman around whom when she died there gathered, if not ministers, editors, lawyers and brokers, other friends just as loyal. And the things said of the poor woman were not much different from the things said of the rich woman.

If a woman is helpful and generous, free from pride and bitterness, full of the milk of human kindness, serving up to the limit of her ability, she makes her mark on her environment whether it be the Upper West Side or Third Avenue.

If she has had the misfortune of either riches or poverty and risen above the handicap, kept sweet, natural and human, and met her fellows without condescension and without abasement, she deserves all the honor we can pay her.

But the most kickable kind of human beings on this earth are those who lord it over the poor woman and crawl before the rich.

* *

A CHRIST CRUSADE

DR. HALL suggested recently that if a Christ Crusade were to be made effective, the entire country should be districted, each district organized and arrangements made for united action during Lent or for a longer period in this wise: Let

each minister in the district prepare with unusual care a sermon upon some special topic connected with the life of Christ or the application of his principles—preach that sermon to his own people and then repeat it on successive Sunday nights in each church of the district. It would be a kind of simultaneous exchange. It would be a modification of the old circuit riding.

In conference with others, it was indicated that Universalist Headquarters might suggest the six or eight most important subjects to be treated in such a campaign, that the *Universalist Leader* might publish a list of the most stimulating books or articles to be read, and that headquarters officials might hold themselves in readiness to fill any gaps in the circuits which might develop.

The President of the Convention, the General Superintendent and the General Secretary have been made a committee to take executive direction of all our common projects between Board and Cabinet meetings. The General Superintendent will have charge of this Christ Crusade. We do not seek to anticipate his plans or guide his hand. But we know that he and all others charged with responsibility have a right to expect that the members of the Convention who voted a Christ Crusade will do what Dr. Hall has done and come forward with suggestions to help make it effective.

It will be a nebulous ineffective thing unless it is organized in a practical way.

But it will be a dull, formal, unproductive, tiring campaign, an utter failure, unless the spirit of it grips us and sends us to our knees as the first step of preparation with the prayer:

"Make clean our hearts within us
And take not thy Holy Spirit from us."

* *

SOME CATASTROPHES WHICH NEVER MATERIALIZED

IN General Allen's fascinating book, "My Rhineland Journal," under date of Aug. 27, 1919, he says: "James J. Pershing, the Commander-in-Chief's brother, a manufacturer from Chicago, lunched with me to-day. He gave a distressing picture of the situation in the United States and says labor is arrogant beyond all reason . . . He even thinks that there might be a revolution in the United States within six months. His views, if sound, would be very alarming."

There are various and sundry prophets of despair going about the world—making work difficult for ministers of faith. We admit that things do seem bad in Europe. They seem even worse here, although not in the same way. Warnings, admonitions, rebukes, have their place. A part of the task is "to cry aloud and spare not."

But it is wholesome and steadying while doing it to remember that there are many catastrophes predicted which never appear.

Dr. Crothers in his new book, "The Cheerful Giver," approves writing history for the young, but leads for some history for the aging, "to rescue the faint-hearted reader from fatalism." Then he adds:

> The history I have in mind should be the history of what never happened. It should be the history of catastrophes which were greatly feared in their day and believed to be inevitable. The wise and prudent saw them written in the Book of Fate, and the timid accepted them as accomplished facts. But somehow the prognostications failed. The things which were foretold with such distinctness never came to pass.
>
> Why did they not come to pass? That is something for the historian to find out and explain to us. If the historian of actual events finds it necessary to show us the cause of what happened, the historian of Fears and Phobias should explain why so many things which seemed so real to the imaginative, and so logical to the intelligent, never took place. Such investigation may lead him far.

There was the great Jesuit plot for the destruction of Protestant England; there was the plan of the Society of the Cincinnati for the destruction of the United States; there was the Jacobin revolution in America about the year 1787; there was the secession movement in New England—all these once ominous things are cited by Dr. Crothers as examples of evils threatened or prophesied which somehow were shunted off one side.

If we don't want to start with the premise that there is a good God who is also a strong competent God back of this universe of ours, then let us start with the study of history. Let us reflect upon the fact that we are still going, although we have been going for several million years.

Let us note that although a little wobbling of the earth would have blasted us or frozen us, we have been neither blasted nor frozen; that although any one of the many comets which have come cavorting up over our sky line could have hit us and pulverized us, they haven't hit us; that although any one of several plagues could have wiped us all out of existence, we have never been so wiped out.

Some of the dangers which have threatened the world were real and have been averted; some were exaggerated or altogether imaginary, and harmful only as they chilled human hearts and paralyzed human arms which ought to have been busy at some task for the common goods.

At any rate ministers of faith, inside the churches and outside, have many things they can say. They need not leave the stage to the prophets of despair. In the evolutionary process, in the slow unfolding of history, in the persistent climb upward even though it be with slips backward that are grievous, there is ground for rational optimism. And some of us think that there is a God, and that this universe is both His responsibility and ours.

* *

The *Christian Register* makes the following comment on an article which recently appeared in the *Universalist Leader:* "Our usually gentle friends, the Universalists, who give little heed to controversy, now rise to protest against the mischievous doctrine of God not as a universal Father but as a 'special Providence' who gives certain people favors, which has crept into some of their Sunday school lessons. They are asking if a child can safely go to a Universalist church school. They do well. The most important religious need to-day is theology. What you believe is what you are!"

Attempts at Interpretation

I Why the Liberty Clause?

Frederic Williams Perkins

THE gist of an utterance is often in what appears as a postscript. So is it with the Declaration of Principles of the Universalist Faith. We are all familiar with it. We are not so familiar with the appended statement that "neither this nor any other precise form of words is required as a condition of fellowship," or we attach to it no special meaning. Yet that postscript is the most significant thing about the Declaration. It reveals the inmost nature of the Universalist Church, as a fellowship of the living spirit, not of the stereotyped dogma. It proclaims as basic not assent to a creed, but loyalty to a faith larger than any creed can adequately formulate. It is our charter of spiritual liberty, without which any creedal statement offends the genius and breaks the continuity of the Universalist Faith.

The impromptu discussion of the significance of the "liberty clause" at the recent Providence Convention would seem to make timely a fresh reminder of the bit of church history that lies behind it. It illuminates a heritage of religious freedom which ought to be one of our most precious traditions.

In 1803, only thirty-three years after John Murray landed on the Jersey coast, a convention of Universalists in the little village of Winchester, New Hampshire, adopted what we know as the Winchester Profession of Faith, in three brief articles, too familiar to require restating. It was a declaration remarkable for simplicity, breadth and unpolemic temper, finely expressive, in spite of certain verbal infelicities, of the genius of liberal Christianity.

The most significant feature of the Profession, however, was not in the articles themselves, but in an appended statement, without which those liberty-loving forebears of ours would never have put their names to even so broad and inclusive a creed. They wished to make it clear that they were not setting up a new "orthodoxy" for an old, a new creedal test of faith, to become, however fair-seeming its phrases, a bondage from which again they must, in some future day, be delivered. They therefore added the following liberty clause: "While we adopt a general profession of belief . . . we leave it to the churches or societies to continue or adopt within themselves such more particular articles of faith as may appear to them best under their peculiar circumstances, provided that they do not disagree with our general profession or plan."

For nearly seventy years the Winchester Profession, thus interpreted, without exclusive or compulsory authority, stood unassailed. No one objected seriously to certain faulty statements so long as their use was optional, for it was the essential faith behind the statement that bound Universalists together. The most vulnerable infelicity, to put it mildly, was the declaration that God would "restore" all men to a "holiness" which obviously they had never possessed. But why waste time in controversy when each believer in the final victory of good over evil was free to state his faith in his own way?

Then, in an hour of spiritual aberration, all this was changed. In 1870, as part of the epoch-making achievement of giving efficient organization to the Universalist Church, the Winchester Profession was written into the organic law of the General Convention, *with the liberty clause left out.* It was a striking and, measured by its consequences, a tragic instance of the curious blindness that often infects ecclesiastics of marked organizing ability. They are apt to identify spiritual unity, which they crave, with intellectual or ecclesiastical conformity, and to distrust another's faith and loyalty unless he will subscribe to the very words and phrases of a standard official creed. So was it, apparently, with the constructive organizers of 1870. With the best of intentions they forgot the genius of our faith and—irony of ironies!—transformed the Winchester Profession into the very sort of official creedal standard that its framers explicitly protested it was not! The ideal of the unity of spiritual freemen was exchanged for the lockstep of the theological drillmaster. The letter of the Church's law was thrown into irrepressible conflict with its historic spirit.

At once the violated spirit began to protest. For twenty-five years the sessions of the General Convention were gladiatorial arenas in which the proponents and foes of creed revision engaged in fiery combat. The phrasing of the Winchester Profession, now made compulsory, had become a matter of vital concern to men of intellectual integrity. Most agreed that the phrases were faulty. They could not agree on the substitutes. As the debate went on, a scandal and a shame to many, but irrepressible because the Universalist Church is a child of spiritual freedom, the contestants made a great discovery. It was that they were dealing with a deeper question than one of the accurate phrasing of a creed. The real issue was not the adequacy of this or that creedal statement, but the assumption that any creedal statement had a right to fix an official form in which the Universalist faith must be expressed.

When that issue became clear, the solution was also clear. It was to return to the original spirit of the Winchester Profession, forgotten in 1870 but now recovered. Accordingly the General Convention, in 1899, promulgated the five-fold Declaration of Principles that we all know. Then it virtually re-enacted the old liberty-clause by appending the statement: "Neither this nor any other precise form of words is required as a condition of fellowship provided always that the principles above stated be professed."

That statement made possible the ending of the long controversy by removing the alien spirit that had engendered it. It proclaims that we regard creeds not as tests but as testimonies, voices, confessedly inadequate, of the larger living faith behind them. It sets up a charter of Christian liberty, which every candi-

date for Universalist ordination should claim, and which no committee of fellowship must ever deny.

We Universalists should be very jealous of this birthright inheritance. It expresses our distinctive attitude toward religious truth. Our living bond of union is loyalty to a faith, not assent to a creed—and the two are not the same thing. The mistake of "orthodoxy" of every sort is to assume that they are the same. Orthodoxy is not a set of ideas; it is a spiritual disease, that may infect so-called "liberal" ideas as insidiously as those denominated "conservative," and it is never so unlovely as when it takes that form. The conceit of orthodoxy is that there is a complete, final, authoritative creedal form that faith must take, that the all-important thing is to find it and test faith and loyalty by the degree of one's conformity to it. The phrase, "the faith once delivered to the saints," is construed to mean the creed once delivered to the theologians. It is a fatal delusion. There is no such creed. Any that presumes to be such, or that is held in such a spirit, whether it be of Athanasius or Nicaea, or Westminster, or the Winchester Profession of 1803 or the Boston Declaration of 1899, is a house of bondage which a Christian freeman has forfeited his birthright to enter.

The liberty-clause, then, warns us away from an illegitimate use of a creed that turns it into a spiritual jail-keeper. But it does something better and more positive. It encourages us to lift up a creed as a cry to rally believers rather than to expel or bar out heretics. It makes a tremendous difference in one's whole religious attitude whether he regards a creed as the sentinel of a beleaguered fortress or the song of a marching host. Is it a password or a battle hymn? If the latter, its meaning and power are not so much in the words of the song as in the uniting, compelling spirit it sings.

We waste our time in erecting creedal barriers against our foes, theological or spiritual. They are not likely to importune us to enter. Rather must we send our cry to the hearts of our friends, inside our Church or without, confident that all Christians who share the essential faith we term Universalist can understand each other's speech and conduct. We may variously conceive of our common Master. We may fashion with different imagery our notions of God and immortality, of heaven and of hell. We may believe in the final victory of Eternal Love with varying degrees of assurance, ranging from trembling hope to robust, buoyant certitude. But if to our faith God is Love, whom we know only as we love; if humanity is a brotherhood in which he is chief who greatly serves; if the only unfaith is distrust of the power of right and the only heresy is exploiting the weakness of men; if the kingdom of God is sure because the unconquerable God is behind it, and the cause of Christ is more than a forlorn hope—then any man holding that faith can understand any other who holds it whatever their lips may say. All of us can march under any creedal banner any of us may raise.

Cruising Around These United States

V Armistice Sunday at the Old South

John van Schaick, Jr.

JUST around the corner from Universalist Headquarters in Boston is the Old South Meeting-house—the "New Old South." Whenever we go to the subway, or to the Public Library, or over to the Back Bay Station, or on almost any errand, we have to pass it. The tower, just back of us, is the first thing my eyes fall on as I look out of the window of my sleeping room in the morning, standing close by as if it had been guarding us through the night. Carved in the stone are the words, "Behold I have set before thee an open door." Higher up and seldom noticed is this other inscription: "First House of Worship Occupied in 1670. Second House Occupied in 1750. This House Occupied in 1875."

Near the main entrance is the date 1669, when the society was organized, and these words: "Preserved and blessed of God for more than 200 years while worshiping on its original site, corner of Washington and Milk Streets, whence it was removed to this building in 1875 amid constant proofs of His guidance and loving favor. *Qui transtulit sustinet.*"

On this Armistice Sunday, 1923, I made my way in the clear crisp wintry air around to this church, and was amazed to see the people pouring in. I was fifteen minutes ahead of the hour, but just squeezed in to the last seat of the gallery far down against the front wall of the church. Pew-holders were coming in slowly and, with the dignity befitting "old Bostonians," from the front, to avoid the crowds packed at the rear waiting until 11.05 to be seated.

This crowd had assembled to hear George A. Gordon, who is past seventy and in the fortieth year of his pastorate. It was made of up students of Harvard, Tufts, Boston University, Massachusetts Tech., and a score of lesser schools in Boston.

All the pews on the main floor are sold, but they were not over half filled when the ushers began placing the visitors. Even the popular Dr. Gordon, like most city ministers, preaches to a congregation of half strangers. Our own people have such faith that our doctrine is sound, and that all is well, that they pay us this delicate and beautiful compliment of not watching us. Straight on through the anthem, the Psalm, the Scripture, went the job of placing the waiting people. By the time of the second anthem, they were bringing in chairs and setting them around the pulpit and people were seating themselves on the steps of the galleries. When Dr. Gordon rose to preach every seat was filled and a few people were standing at the rear.

Here is an old man, for a preacher, without any tricks of oratory, with a voice showing some signs of creeping years, with gestures almost awkward at times—one who in the nature of the case could not have gone around and had tea the week before to get the people to come and who didn't run down to the door after service to beg them all to come again—and

yet he had a crowd. And it wasn't because it was Armistice Day, for they have a crowd every Sunday. Probably part of it is due to the momentum of a historic and popular old church, placed in a great center where people go naturally. But probably more is due to the fact that Dr. Gordon is a true preacher, a poet, a philosopher, and a man of God.

The opening words of "the long prayer," which wasn't very long, were these: "We thank Thee that the world is Thine and the race is Thine, and that neither the world nor the race can escape from Thee."

Instead of that thought "cutting the nerve of missions" and making men sinners or shirkers, it is the one thought to-day which steadies us in our modern dark ages.

It is the one great hope of humanity—the Love that will not let us go.

Some of my friends might expatiate on the thought that our forefathers were preaching that doctrine before Dr. Gordon's forefathers.

I was wondering if he were not preaching it with more power than some of us.

Dr. Gordon's subject was "National Convalescence," and his text, "And it was about the seventh hour the fever left him." I was pleased to hear a really great preacher who also never mentioned his text after reading it. Something of a job, I thought, to talk about "National Convalescence" to these old standpatters who own the pews, and in this Irish city.

"The signs of national convalescence" and "the food necessary for the patient" were the two divisions of the sermon. The fever was the terrible fever of war. Armistice Day, five years ago, the fever left the patient and we were so happy. Kindness, nobility and magnanimity flowed everywhere. The patient was asleep. It grew ill again. We became dissatisfied with everything and everybody. "Some of us who looked on almost wished the patient would die. 'When the devil was sick, the devil a monk would be. When the devil was well, the devil a monk was he.' "

Two or three times, in this dark, solemn church with chandeliers lighted and a single black-robed figure standing up there alone, a ripple of genuine but subdued laughter ran over the crowd.

The signs of national convalescence were these:

1. Industrial convalescence and a greater volume of business. "Those who labor and those who employ labor are a little, a little, more reasonable."

2. Schools are crowded to overflowing. "There is a conviction that education is absolutely essential to life. Colleges, schools of applied science, all professional schools but theological schools (laughter) are crowded to the doors."

3. "The gospel of isolation is not so all sufficient and beautiful as it was a few years ago." Then to the irreconcilables, the bitter-enders, none of whom I will guarantee were among those hundreds of keen students, he said this as he stepped out to the edge of the platform and bent down toward them: "Do not mix my words with your prejudices for or against the League of Nations. I am not speaking for the League of Nations. I am speaking for the League of Humanity. The doctrine of isolation which came to us out of the West, telling us to stand by our own continent only, is getting discredited. If we are to have our share of the privileges of the world we must help bear the responsibilities of the world. To get from the commerce of the world all the privileges you can and to dodge all the obligations you can, is ignoble. It won't work. That it is losing its hold is a sign of our convalescence."

4. "We are turning toward spiritual things. We are learning that man can not live by bread alone. We are beginning to see that only righteousness exalteth a nation."

And what sort of food does the patient need?

He needs the metaphysics of Jesus, the ethics of Jesus, and the personal presence of Jesus.

1. In the thinking of the country we need the thinking, the theory, the philosophy of Jesus. We must have reason for our understanding. "We can not understand the universe just by weighing the stars. Bigness is not greatness. 'What is man that thou art mindful of him? Thou hast made him a little lower than God. Thou hast crowned him with glory and honor.' If we get the metaphysics of Jesus we will not worry about the littleness of man in comparison with the greatness of science."

2. "We need the ethics of Jesus, especially his kindness. I do not mean mush. Winking eyes do not mean anything when you are holding on to your pocketbooks."

3. "We need to hear him say, 'Lo I am with you always even to the end of the world,' to help us put his metaphysics into the mind of the nation, his ethics into the heart of the nation. Nothing on earth can avert war, reconcile man to man, and establish a league and covenant of peace but to think as Jesus thought, to feel as he felt toward God and all human beings, and to do as he did."

"Sometimes," said Dr. Gordon in closing, as a great hush fell on everybody, "Sometimes I think I hear in the wail of the wind which comes over the broad Atlantic at night, the accents of our hundred thousand American dead, calling on us in the name of God and humanity, calling on us from childhood up to old age, from the cradle to the grave, to think as Jesus thought, to feel as Jesus felt, to work as Jesus worked."

That was all except a collection for the Home Missionary Cause—the seventy-six country towns in Massachusetts where no religious service of any kind whatever could be maintained without this aid and the thirty pastors in Massachusetts who are teaching people of foreign birth.

It was an impressive service and in closing the people sang "America" as if they meant it. And if one happened in at the very end, and had just average insight, one could discover in the way Dr. Gordon pronounced the benediction one reason he has stayed for forty years.

Just four hours later the Armistice Day Parade passed the church. I stood on the steps as they went by—from Waltham, from Newton, from Cambridge, from all over Greater Boston, the posts of the American Legion, Red Cross nurses, Salvation Army, and Knights of Columbus, on foot, and veterans of the Civil War and Gold Star mothers in limousines furnished by the Red Cross.

There were long lines of colored boys, Italian veterans, a few French, a company of Highlanders in kilts, and other British troops marching as only the British can.

There were bands and drum corps without number. There were the battle flags and post flags to which everybody uncovered. There were the regulars seldom advertised but always the pivot of everything.

As they reached Copley Square, the bands played and the soldiers straightened. Aeroplanes hummed overhead. Dark clouds rolled up. A cold wind blew through the watching, waiting crowds. The lamplighter pushed his way through just as the rear guard passed. The crowds melted. The automobiles started by the hundred. Night settled down on Boston. It was good to get in by the fire. It was good to remember that Dr. Gordon, after forty years, still stands in the Old South Church to interpret all this for us.

Boston, Nov. 11, 1923.

Some Methods for Teaching Geography in the Church School

Elizabeth Marshall Perkins

If it be possible to give up an entire quarter of the school year to the study of geography in the Elementary Department, then, indeed, the method is ideal. Nothing could be better than to give our children a thorough, connected course in the land of the Bible. Such a quarter might consist of one lesson on the location of Palestine in relation to the rest of the world, three lessons on the relief of Palestine, taking up Judea, Samaria and Galilee; or the coast plains, the western highland, the Jordan valley, and the eastern highland if the subject of relief were assigned to four lessons and the author wished a different arrangement. Three lessons might well be given over to the study of climate, its causes and effects, two lessons given to the study of the soils of Palestine and their effects upon the animals and vegetation, two to the bodies of water. Under relief would come the discussion of the geological formation of the country, one of the most fascinating bits of all geology. The discussion of soils would give some explanation of the changes due to dessication, erosion and grazing. Grazing always tends to hasten erosion, and it is interesting to find the effect of sheep here. The remaining two lessons of a group of thirteen might be given, one to locating places, with a desire to understand the reasons for those locations, the other to a review or examination.

Such a detailed study of Palestine as the one just suggested lies at present beyond the means of the ordinary school. We must turn to other methods which will not involve such extensive studying on the part of the teacher. A method is merely a way of doing things, and its success depends solely upon its results. If the teacher gets effective responses, the method is probably successful. All the possibilities of teaching geography would occupy too much space to admit of presentation or analysis here, but we can consider a few of them.

The "journey method" is the attempt to teach by imaginary journeys the geography of regions too distant to be visited. The dangers of this method are chiefly that it will consume too much time in the details of the traveling, and that the real geography of the land will be overlooked because of interest in other features, such as the social customs. To make an imaginary journey real, there must be enough detail to give the child distinct impressions, yet this same detail too easily becomes the center of attention.

The "topical method" is used in many secular schools. The formation of river valleys may be given as a topic without any reference to particular valleys or rivers. The casual relations of geographic factors is the basis for this kind of study, but it is not practical for small children.

The "type method" deals largely with the phase of geography designated as commercial geography, although it is not necessarily limited to that. A typical product or industry is studied with all its geographic features. The "regional" treatment of geography is closely allied to this sort of study, since a complete region is taken as a unit and studied in some detail.

The "problem" method of teaching geography is an excellent stimulus to curiosity on the part of the pupil. Such a problem, assigned either to a group or an individual, might be given in the question, why do we have so few mentions of Jesus being east of the Jordan during his life? The answer to this question involves a knowledge of the regional geography and of the principles of the whole subject as exemplified in that region.

Two other methods are familiar to many teachers —the dialectic method and the lecture method. Both of these are rather formal for young children and are difficult to use with any age below high school. None of these methods have proved themselves worthy of general use, so they are merely offered as suggestions to the teacher of the church school who is trying to work out an effective means for the presentation of this subject in her curriculum. But the employment of any of these methods practically necessitates a week-day church school. In forty minute periods on occasional Sundays one could not possibly pursue any or all of the methods suggested. They presuppose an amount of continuous time that is impossible in the Sunday school.

One of the most effective means of getting geography into the Sunday curriculum of the school is to have a single teacher in the school who teaches nothing but geography. Such a teacher would visit the classes of the Elementary Department in rotation, and give to each one a lesson in the geography pertinent to their particular course of study. She may have at her disposal maps, pictures, stereographs, models and other objects with a geographical content for exhibition purposes. Or such a collection may be

kept in a cabinet, and if there be no one teacher responsible for it, the individua teachers of the various classes may take such material as they wish into the classroom for the day, always being sure that it is returned at the close of the session. Small maps, of which there should be many copies, so that each pupil may hold one in his hand as the teacher talks, should be supplemented with good wall maps, colored according to elevation and illustrated, if possible, with pictures.

The special geography teacher has an almost unlimited field for her work if she can have the proper equipment. She will devote her entire time to the study of the subject, and even though she only puts into it the time she would ordinarily spend on the preparation of a church school lesson, a short period of time will find her in possession of a much more thorough and detailed knowledge of her subject than any ordinary teacher could acquire. The more she knows, the more successfully will she teach. Her work will doubtless be in a graded school, since only here will she find the chance for handwork, one of her main instruments.

If it be possible, there should be a separate room for the study of geography. If this can not be, a corner may be screened. The first work of the year should be done in the sand tray. With a relief map as a model, or a wall map colored according to elevation, if the former is unattainable, the teacher takes a small group of children, six should be the maximum, and supervises the modeling of a relief map in the dampened sand. As the class works, each child is called to the large map and the details of the particular region which has been assigned to him for construction are explained to him. At the close of the modeling, each pupil is called upon to give to the class the bits of information which have been given to him, and the thing of parts becomes fused into a whole. Places may be designated by bits of paper on toothpicks stuck into the sand at the proper spot.

After the teacher has met each class in the department and given them a lesson in the sand-tray, she again meets each class and supervises the construction of a small map in salt-dough. This material is made from two parts of flour to one of salt, and enough water to make a stiff dough. If the liquid used be half water and half a saturate solution of potassium sulphate, the dough is less brittle, but for ordinary purposes the clear water is quite satisfactory. With the same large map as a model, each child makes his own small map on a bit of cardboard. The cardboard is given to him with the outlines of the bodies of water indicated, nothing else. The only modeling instruments necessary are toothpicks.

Within forty-eight hours the maps have usually dried so that they may be painted. Water colors are used to indicate the types of vegetation. The relief has already been indicated in the modeling of the mountains and plains, so two shades of green and one of brown and yellow are used. The dark green denotes forested areas or oases, the light green slight cultivation. The brown stands for barren land and the yellow means actual desert. The bodies of water are, of course, painted blue. The Dead Sea should be painted a deeper blue than the other bodies, to indicate its great depth below sea level. After the maps are painted, a coat of transparent shellac makes them waterproof and much more durable. Places may be indicated by dots of India ink and small numbers, the key to the numbers being printed in the upper left hand corner of the map. The surface is too rough to permit of printing the names on it.

The places put on are determined by the course of lessons the pupil has had that year. A student of the Kingdom Stories would not be apt to put Nazareth on his map, nor would a student of the Life of Jesus put Gilead on his. At the end of such work the child should know the main features in the relief of Palestine, the location of the principal places, the character of the climate and soils, the chief products, and the effect of all these things on the temperament of the people.

Outside the Elementary Department we may have geography also. The high school department should be able to make valuable contributions to the school in the making of larger maps for special purposes. The study of missions is greatly enhanced by the use of a special map with gold stars stuck on to indicate the location of the missions supported by the particular church. Social service may be taught by studying the location of government hospitals in the tropics, or the establishment of Red Cross relief stations in any part of the world. Electrical maps are often made by the high school boys. An outline relief map is pasted on wall-board, and the names of the places to be marked are typed and pasted in the upper corner with a screw by each name. A screw at the correct point in the map is wired to the screw by the name and the whole is made complete by the addition of two metal pointers and a small bulb. When one pointer is placed on the name and the other on the correct screw designating that place, the bulb shows a small light. No other contact will produce it. The advantage of this map is that, with no names printed on the map proper, there must be an accurate knowledge of locations to get the desired result.

The methods of presenting geography in the church school are not merely entertaining, they are educative. The materials admit of close correlation with the work of the public school. The method last given is based on a careful study of child psychology. Group and individual expression both have a chance to function. We are aiming always in our schools at a better comprehension of the Bible. Geography in the church school helps the pupil to realize in imagination and actual knowledge the life of the people who lived during those early centuries in Biblical lands. Such knowledge puts into the hands of the pupil a most fruitful means of appreciating history. We can not divorce history and geography in any connection or at any time.

The millions of human beings who live on this earth are bound by two ties. We are all of the same specie and we are inhabiting the same planet. The diversity within those two limits may be infinite. Some of us are white, some black, some yellow. Some of us live in mountains and plains, others near the sea or even on islands. Our geographical environment is one of the most influential factors in our whole lives.

We must not only know our own homes but we must be familiar with the home of our African brother if we are to understand him and ultimately become his friend. This should be the final function of geography in the church school, to so teach that subject that the commerce, the wars and the differences of the peoples of the world fade into the distance and the pupil sees in the world only a place where all men are striving for the Kingdom of God on earth. If that is the conception we can give the child, if we can make him see that all knowledge of things seen is but a tool to be used in the interpretation of things unseen, we are fulfilling the aims and purposes of religious education.

Present Conditions in China

Gilbert Reid

(Since Dr. Reid sent the following article Tsao Kun, the war lord of North China, has taken the office of president at Peking, a new constitution has been promulgated and Dr. Sun Yat Sen at Canton has issued a proclamation against Tsao Kun and all members of Parliament who participated in his election, and ordered a punitive expedition against him. The *Public Ledger* man at Shanghai cables that Tsao Kun's chances of success are increasing and Sun Yat Sen losing power. He was defeated in a battle near Canton. The teachers of eight government schools at Peking, including the University, however, have struck because national revenues still go to official graft and their salaries are nine months in arrears. Tsao Kun is sixty years of age. Thirty-five years ago he was a common soldier. *Editor.*)

IT is not hard to explain what are the *general* conditions in China. To specify more minutely and accurately is more difficult. Probably our judgment of China and of things Chinese will be nearer to the truth, if we take this *general* view rather than take too much notice of all the passing events, for the simple reason that when we dwell on particulars we are sure to leave out many of the most important ones. It is by the general trend of things in China that we are to pass judgment. Specifications are only to illustrate the general trend.

If one looks at China in this general way he must be hopeful for its future, and he will have profound respect for the China of the past. It is because of the disappointing aspects of events that are taking place here and there that the view taken of China is so often unfavorable. One is more apt to observe the worse side of Chinese life than the best side. It is when one takes a broad view of the situation and looks afar to the events that have taken place in years gone by that the estimation that is formed of China begins to rise.

First, a general view of the *political* condition. Here and there Chinese officials to-day, as under the monarchical rule of the Manchus, are corrupt, selfish and avaricious. In general, however, the majority of the officials are sincerely interested in the welfare of their country. The contest that is going on between the good and bad elements in the political life of China is the same as that which is going on in every individual soul. One view of our fellow men is that in each one there is more badness than goodness; this leads one to pessimism. Another view is that good predominates, while evil now and then comes to the surface; this is the view of optimism. So in the political life of China, whether in the former days of the monarchy, or in the present days of the republic, there are many examples of corrupt practises and constant scrambling after money, no matter whether legitimately obtained or not. It is, hence, always necessary (no more so in China than in any other country) that reformers should always be on their guard and exert themselves to maintain the high standing of official duties and political life. In certain respects it is true that there are not as many men to the front who are devoting themselves to the interests of the public. Most of those who are high-minded and have pure designs are living in retirement; hence they can hardly be regarded as public-spirited. If these men would only combine and enter into public life they could bring about a great change for the better. At present, therefore, the political conditions in China are gloomy for two reasons. The one reason is because the government of China is in the hands of the militarists, and not until they or the system of militarism is overthrown can there be any great improvement. Another reason is because the finances of the country are in such a deplorable state that for the first time China has failed to meet her obligations in foreign and domestic loans. But the situation in China in either of these respects is no worse than in some of the countries of Europe to-day, countries which have been our allies or associates in the Great War. There is ground for hope, but at the same time it is clear that strenuous effort must continue to be put forth for bringing about political and social reforms in China.

Second, a general view of the *commercial and industrial* conditions of China. Chinese trade has been growing at a rapid pace and Chinese industry is conducted on a large scale such as was unknown in former days. Trade and industry seem to flourish. There is some dispute, however, whether the Chinese merchants are as trustworthy and as true to their word and have as much nobility of character as the great merchants and bankers of a century or more ago. Certainly by the life that is lived at the treaty ports many Chinese traders of little capital have been ready to adopt the tricks of the trade as learned from foreign traders who rank no higher than the Chinese in point of reliability and high character. The reputation of foreign merchants has been lowered by the unsavory conduct of many of these speculators who have come to China to make money quick, and there are many Chinese traders who are more ready to conform to these tricky examples and sharp practises than to the more steady and worthy examples of the great merchant princes of the large firms, both of England and the United States. In general, however, the Chinese merchants rank as well as those of any other country. They certainly compare favorably with the merchants as found in Japan. If you wish to see how

some of these great Chinese merchants conduct themselves you must see them not only as they carry on business at the treaty ports in China but as they go abroad overseas to the island colonies of Holland, to the islands of the Philippines, to the Malay Peninsula, as well as to the American continent and to Australia. It is in the industrial life that one is disheartened. The capitalist is more the oppressor in China than he is in any other country, and the working classes are ground down ruthlessly as is not tolerated in other nations except perhaps in India and Japan. These industrial conditions have really been brought into China from the outside world by adoption of new methods of Western civilization. There has been too much talk of the desirability of industrializing China; it would have been better if the Chinese had been held in check or had not been urged at all to take on the industrial life of other countries. Agriculturalizing of China would have had far better results for the good of the masses. While the Chinese may be blamed, it seems to me that the blame must also fall on those of us who have been teaching the Chinese to adopt a civilization from abroad.

Third, a general view of the *moral* and *religious* conditions of China. In one respect the Chinese by giving up their own system of education have given up also the high ethical system of the great sages of the past. The moral influences that have been brought to bear through Christian teachings from abroad have not been sufficiently great to counterbalance the loss which has come to China in giving up its own mora ideas and sayings. This deficiency on the moral sid of Chinese life is especially conspicuous among thos who assume office. There are not the same restraints a in the past. There is all the more need that Christia missionaries shall sound a high moral note in thei teachings and not confine themselves to theologica disputations or creedal differences. It is the Sermon o the Mount that the Chinese need just as American and others need it. Along the line of interest in re ligious movements there is much to encourage. Al manner of organizations are being started to carry out good purposes and to do good deeds unto one' fellowmen. The Chinese are more awake in thei readiness to accept spiritual truth than before. Thes Chinese who are thus seeking after the truth and ar taking an interest in new religious movements need to be approached in a sympathetic spirit. Many o their methods and their ideas have been taken ove from those which are so conspicuous in Christia organizations. The Chinese thus are both more ap proachable and are more tolerant than when mis sionaries first began their work in China. In the Christian Church itself there is a growing number o intelligent and capable leaders from among the Chinese. If there is any fault in their zeal it is in thei purpose to have a distinctly Chinese church rathe than a church which is a part of the universal o "holy Catholic church." This fault is only a mino matter. The general trend is one of encouragement.

Spiritual Rejuvenation

Daniel Evans

THERE has always been much interest in the possibility of rejuvenation. This desire gave rise to the fabled fountain of youth from which, if and when one drank, there could be a renewal of life. Men and women as they began to grow old felt this desire strong upon them and were willing to make the great adventure in search of this wonderful fountain. The fables of one age frequently became the facts of another age. It would appear that we are once more, in our own day, about to see fable turn to fact and legend become experience, in this matter of rejuvenation of life. Instead of seeking far and wide for the fountain of youth, we may find it in the surgeon's operating room. Steinach, whom America is eager to have visit our shores, and bring with him his marvelous secret of physiological rejuvenation, has apparently discovered, after arduous and laborious scientific experimentation on animals, a way of renewing the youth of men and women. It is possible through certain glands of animals engrafted into the bodies of human beings to rejuvenate them, or, without these glands from animals, to counteract one function of these glands and stimulate the other functions, and so produce *hormones* which will arrest the aging process, and reinvigorate the persons, so that they will feel the return of youth, and live at least twenty-five per cent longer than now. This boon has already caught the imagination of people and has been made the motive of a recent popular novel.

This desire for the physiological renewal of youth has much to teach us. It shows how men and women want to live on a certain level of life, to have the physical experiences characteristic of this level, and fear the coming of age with the loss of these experiences. It also shows that more and more people face old age without those inner resources of life which will make the autumn of their lives a beautiful and colorfu Indian summer, and even the wintry days days of good cheer beside brightly burning fires on the hearth with good companions and great books. Nor do they care for the adventure of old age itself with its own new and rich experiences, its happy yesterdays its pageantry of memory, and the mellowness o spirit, and the ripe wisdom, and the glory of sunset with its flaming vista of another world.

There is another and greater kind of rejuvenation which we all need, and the wisdom of life urges us to seek and to secure. The physiological rejuvenation may aid and further it, but it can be experienced without recourse to medical science. It is a pro founder and more valuable experience than physio logical renewal. There is an intellectual rejuvenation possible to us all. It is the renewal of the freshnes of mind, the reinvigoration of the wings of imagination the sensitiveness of heart to all the finer sights an sounds and truths and ideals of life, the desire fo adventure of the mind in regions of reality, and trut not hitherto traversed, and the keen enjoyment o things beautiful. It is open to us to have such re

newal of youth, and to live in green pastures and beside still waters and find the restoration of mind.

In like manner, it is possible for us to experience a moral rejuvenation. We can take a new interest in the human beings about us, appreciate more highly their characters, enjoy more fully our contacts with them, shape our lives according to nobler and more significant patterns, develop the comprehensive, rather than the narrow, spirit, go on new and great moral adventures, greet each new day with glad faces, and look for the rich experiences which make for growth in every new moral situation.

Greater however than all these experiences is the religious rejuvenation. It is the experience of which the psalmist sings: "Bless the Lord, O my soul . . . who redeemeth thy life from destruction . . . who satisfieth thy mouth with good things; *so that thy youth is renewed like the eagle's.*" The eagle with its renewed life and power of wing lives on craggy heights. Its eyes meet and greet wide open the rising sun. It possesses the infinite sky for its environment. So the renewed soul lives the eagle-life on the heights, with full face turned toward spiritual light, and flies in the far-flung spaces of the spiritual world. The life of the spirit with all its freshness, vigor, and new experiences is open to us all.

The Ruhr and Reparations as Seen by a Quaker

HENRY SCATTERGOOD of Philadelphia spoke before the Boston Ministers' Meeting at the Brookline Church, Monday, Nov. 12, repeating in substance the address which made such a deep impression at the Institute of Politics, in Williamstown, last summer, and which was reported fully in the *Christian Register*.

Of Mr. Scattergood the *Register* said this:

> "A short, stocky man with a thin, decisive upper lip, a high head unthatched, and a Phi Beta Kappa key on his watch-chain, a few days ago (August 16, 1923), stood up before 'the most discriminating audience in America,' as they call the Institute of Politics in Williamstown, Mass. He had been briefly introduced by Philip Kerr as an American business man who had just returned from Europe and who would speak. He turned out a Quaker, a member of the Friends Service Committee, which is performing about the only creditable work America is still doing across the water. The hearers thought it would be a 'short and snappy' talk, but in three minutes they were amazed to hear the beginning of the greatest speech of the whole session, and that does not except Lord Birkenhead. The reception of the address was unparalleled, tremendous. As the reader will understand, it was because the speaker and his message were America incarnate and articulate. With business sense, economic sanity, patriotic fervor, world sympathy, religious passion, and spontaneous eloquence, Mr. Scattergood moved on the highlands for a solid hour, and his feet were on the earth all the way."

The president of the Ministers' Meeting, the Rev. Fred A. Moore, presided and a discussion followed.

Dr. van Schaick, introducing Mr. Scattergood, spoke of his noble war record, first in France with the American Friends' Service Committee, then in the United States raising money for "the noble Quaker relief work," and after the war feeding the starving children of Germany and Austria.

He described Mr. Scattergood as "a financier with an office in the Philadelphia Bourse Building and a beautiful home in the suburbs at Villa Nova." He said that "the life of Henry Scattergood exemplifies our own best religious ideals."

Mr. Scattergood spoke in part as follows and again, at Mr. Scattergood's own suggestion, we use the text of the Williamstown address as reported by Frank H. Burt stenographically, first published in the *Register*, and then revised by the speaker:

"Let me say first of all that I am a friend of France and worked during the war in France. I have also a business interest in France, through a company that has three plants in France. I have always felt that France ought to recover the cost of the actual repairs of devastation; not, however, the pensions and separation allowances, which I believe with Keynes were wrongly included in the Treaty of Versailles, thereby trebling the amount of the so-called reparations. I have the greatest sympathy with the two problems that France has to solve, the financial problem and the problem of security. Her finances have long been in a desperate condition and are getting more so all the time. Her debt has more than doubled since the war and is now equal to half the wealth of all kinds in the country. Her budget has not been met during the war or since by more than one-half, while she has been borrowing the other half, and I understand it takes nearly three quarters of her ordinary taxation receipts to carry the debt service. Manifestly, she has to have help outside, and naturally she turns to Germany for it. As to her security problem she finds herself with the help of others on top of a great giant half again as big in population as herself, and she is in constant fear lest he will rise and rend her once again. She easily forgets old history at the time of Louis XIV and Napoleon when the aggression was the other way; and she finds herself naturally emphasizing more recent times when she has been attacked.

"We feel deeply for France, especially when we think of our own conduct. We did not ratify the Treaty, we did not go into the League, we did not even bring to the Senate the Treaty of Guarantee. All three things have had a profound effect on France and have contributed to the fall of liberalism and the coming in of extreme reactionary politics in France and the reliance of France on her great armies as the sole means of defense, feeling as she does that she has been left high and dry on the shore and almost deserted. It is not of the French side however that I need to speak to-day. We all understand and sympathize with it.

"As to the German situation it is very difficult to get at the facts. People come back from Germany differing in their reports. Many a tourist will speak about the smoke coming from the chimneys and the little unemployment (although this has vastly increased

since January), and therefore thinks he has produced evidence of the power of Germany to pay the indemnity. He sees everybody busy, the cafes and theaters doing a thriving business, and he assumes that the country is prosperous. Of course everybody gets what he looks for. A foreigner going through this country, particularly one not speaking the English language, and passing through Pittsburgh, for instance, and then going up and down Broadway, New York, would have about as accurate an impression of the financial, economic and health conditions of our country as most tourists gain who go to Germany and report upon the conditions there.

"Of course a great many people feel that peace never was really made in the right place; that if peace had been made in Berlin the job might have been finished and the German attitude since would have been very different. They say that Germany is in a bankruptcy plot and that the rich people are evading taxation and sneaking their money out of the country; that Germany has not paid anything of reparations; that she could pay if she wanted to, and so on. Now, of course, I can not answer all these questions, but I believe I can bring some testimony to bear as to the facts.

"First let me give a *resume* of the fundamentals of reparations from the economic standpoint (1) as to the general principles of economics, (2) the present economic condition of Germany, (3) the amount of the bill that we have assessed on Germany and (4) the amount of that bill that Germany has already paid.

"1. *As to the general economics.* Reparations are great transfers of values from one country to another that have to be paid in some form of international values or exchange. What can it be? It can *only* be paid in gold, in movable property, in immovable property, in labor, in services or in goods.

"Of *gold* Germany has less than one-half of one per cent of the total amount of the bill. It can never be paid in gold. *All the gold in the world is not a third of the amount imposed on Germany.*

"As to *movable property*, we took as much from Germany after the Treaty of Versailles as could be spared without crippling her industrial machine—ships, coal, locomotives, cars, securities and so on.

"As to *immovable property*, of course farms, factories and railroads can't be moved, and Clemenceau and Lloyd George refused to take the *securities* which were back of those because of the difficulties, first because their earnings would be in paper marks, and secondly because of the fact that it would have led to political complications to have nationals of France and England too much interested in a prosperous Germany.

"As to *labor*, it would have been the ideal way to rebuild the areas and thus pay reparations, but there complications arose when the French labor unions refused to sanction the coming of German labor, although five hundred thousand men were offered, I understand, three different times by Germany. Then, after the labor unions found that it would take forty-odd years with French labor alone to build the areas *they allowed other foreigners to come, and now you see Spaniards and Italians and men of some other countries at work there in the great work that has already proceeded, I believe, to two-thirds of the total.* But after the labor unions withdrew their objections then the French business men who wanted to make profits out of the reconstruction operations objected to the use of German labor and German materials, and, as you know, the Rathenau-Loucheur agreement was never ratified by the French Chamber. So labor has never been available for payment.

"As to *services*, Germany has none that she can render in an international sense, because she has only just begun to have shipping again and she now has no international banking or insurance of any kind that is available.

"So it really boils down to *goods*—goods which Germany sells to the rest of the world. Now, *whatever Germany sells somebody else must buy.* Who is the somebody else? Is it ourselves? Do we want to be made the dumping ground for abnormally large quantities of German goods even for the sake of getting possible payment of reparations for the French and the British? You know our answer; it is found in the tariff. No country can afford to be made the dumping ground for large and abnormal quantities of German goods, and consequently, though everybody is clamoring for indemnities, nobody is willing to receive them in the only way in which they can be paid. We have that paradox which John Foster Dulles called attention to recently. He said there are three stages in reparations: First, 'How much *ought* Germany to pay?' Everybody of course says, 'As much as possible.' Secondly, 'How much *can* Germany pay?' There the experts come in and they vary greatly in amount. Thirdly, not how much ought she to pay, or how much can she pay, *but how much will the rest of the world allow her to pay.* And that is the stage in which we are to-day.

"That is the actual situation of the broad problem of economics. Of course the business men have waked up to this boomerang of reparations (and Allied debts, too, for that matter) but the politicians are not ready, apparently, to tell the bitter truth to the peoples everywhere, that there has been a great big hoax as to the possibilities of the enormous sums that so far have been in people's minds.

"2. *The economic situation in Germany is*, as everybody knows, adverse. Instead of there being a balance with which to pay such external payments, it is quite the other way. Germany is actually eating into her principal and living on her substance rather than having a favorable trade balance. She has, according to the figures both of quantities and values, not recovered her trade of before the war by more than forty-one per cent, either of exports or imports. The economists tell us that to keep up with the payments called for by the Treaty adjustment of May, 1921, she must not only recover all of her past pre-war trade but all of the trade of England as well or the equivalent of it in order to pay the amount that is called for year by year. She must be super-prosperous and become the mistress of the trade of the world. Well, of course, the rest of us would not allow it to happen if we could possibly prevent it.

"3. *What is the bill that we have imposed on Germany?* You know it was unsettled for two years, then it was fixed at $55,000,000,000 by the Premiers,

and again it was fixed in May, 1921, at London at $33,000,000,000.

"The total wealth of Germany before the war was $75,000,000,000 and the Treaty took away one-third, leaving approximately $50,000,000,000 now as her estimated wealth. You see $33,000,000,000 is two-thirds of the wealth of all that country. If we had the same proportion to pay ourselves, two-thirds of our estimated $300,000,000,000 of wealth would be $200,000,000,000. Oftentimes to dispel these myths about the wonderful possibilities of payment of the other fellow, it is pretty well to apply the same thing to ourselves. Just think what that would mean for us to pay on a pro rata of the $750,000,000 a year which was supposed to be called for from Germany under this Treaty. If we had to pay as much proportionately to incomes, we would have about $6,000-,000,000 to $8,000,000,000 to 'cough up' out of this country for an external payment every year for forty-two years.

"Anybody who worked on the floating of Liberty loans during the war knows what a tremendous effort it took to raise $25,000,000,000, every cent of which was spent in this country—because what we lent to France and Great Britain and Italy was all spent here. And yet this called for a payment of $750,000,000 a year externally to other countries. You can see how impossible and absurd it is.

"The indemnity that the French paid in 1871 was $1,000,000,000, at a time when French wealth was estimated at $25,000,000,000; that is four per cent of the wealth of the country. This compares with sixty-six per cent which we have assessed against Germany—sixteen times as big proportionally to wealth. It is out of proportion to all possibilities.

"Here is another interesting comparison. The other day we extended the British a loan—a loan to a country that had won in the war, and had enormous gains of one kind and another—for sixty years—their loan of $4,600,000,000, the first ten years of the period at three per cent and the rest of the time at three and a half per cent, and we knew it was the best that could be done. And then we turn around and say that Germany that has lost the war and one-third of her wealth must pay $33,000,000,000 in forty-two years at five per cent. You see it is wholly inconsistent with the possibilities of the facts.

"And the politicians who made the settlement of May, 1921, knew perfectly well that it was impossible, and so in presenting it to the peoples they divided up the amounts into two groups, the A and B bonds totaling 50,000,000 gold marks, and the C bonds (82,000,000 gold marks), the latter to be issued only when and if the Reparations Commission decided that the condition of Germany warranted their being used.

"Mr. Roland W. Boyden, our Reparation Commission representative, told me in Paris the other day that all thought of the C bonds ever being issued had vanished from everybody's mind and gone utterly into the realm of unreality. Of course if some gold mines were discovered in Germany or something else should make her abnormally rich, these C bonds might be used, and so they will still make provision for them or something of the kind in any new settlement.

"These C bonds also had another purpose, to pay off the United States' inter-allied loans, but we very promptly showed that we were not interested in that kind of a settlement.

"4. What has *Germany paid?* I can't go far into that most elaborate subject, because it is immensely complicated. The French have one set of figures, and the Reparations Commission another set, both far out of date, and the Germans publish a set of values vastly greater than the other two. Let me explain why there is such a chance for variations. Take ships, for example. Ships at the time of seizure were worth a great deal more per ton than afterwards, when the appraisal of them took place. The Germans naturally put in their calculations the larger value of the ships, while the French will put in only the value at the time when the appraisal took place. The coal. Under the Treaty coal could only be valued at a figure which was equal to the internal price of coal in Germany. Now coal has had to be subsidized in Germany on account of the poverty there, and its price has been much below its market price in the world. Mr. Boyden said to me that of the millions and millions of tons of coal that Germany has delivered, none of it has been valued at more than half its wholesale price in the markets of the world.

"Mr. Boyden himself summed it up in these words:

"'By manipulating the figures you can support almost any point of view as to the effort Germany has made. If you wish to prove that she has paid nothing, you emphasize reparations in the strict sense, ignoring restitutions, sequestrated property, property in ceded territories, clearing house balances and all other cash payments and expenses not included in reparations, then charge the army costs (perhaps including U. S. Army costs) against what you take into account, and you reach the conclusion that Germany has paid little or nothing. On the other hand, by exaggerating valuations, and valuing things that represent no real effort, you might reach $6,000,000,000, perhaps considerably more. I should think a conservative guess would be $3,400,000,000, and I should not quarrel with anything up to $3,750,000,000. These figures would not include any allowance for state properties or debt partition (or colonies) or war material captured from or abandoned by the Germans.'

"Another very good authority is Lloyd George, who speaks more frankly now that he is out of office than he did when he was in (laughter). He says: 'It is not without significance to recollect that between the expense of army occupation and contributions already made toward reparations, Germany has already paid the Allies three times the amount of the total exacted by Bismarck in 1871. That is without making any allowance for the vast and highly developed colonies she surrendered. Let, therefore, no one approach this problem as if dealing with a recalcitrant country that was deliberately refusing to acknowledge any of her obligations under the Treaty which she has signed.'

"Hence the impression that Germany has paid little or nothing can not be founded on the facts, for she actually has paid an enormous total; in reality, she has made the largest transfers of values ever made from one country to another excepting only the inter-

allied debts. But this impression exists because the amount, large as it really is, seems small as compared to the fantastic sums that people have been led to expect.

"So much for economics. What led to the Ruhr? German finances broke down, as we all know, and she was given a moratorium of six months by all the Powers, who recognized the facts and did not do it because they wanted to. Toward the end of that time they met, first in London and then in Paris, to decide on a common course of action. They found themselves in agreement on three things but in a very great disagreement as to methods.

"The first thing was that the amount that they were asking for was hopelessly out of the world of reality; in other words, that the $50,000,000,000 gold marks of the A and B bonds was the limit of what they might really talk about. Of course when Poincare dedicates a soldiers' monument he makes a Fourth of July kind of a speech which is of quite a different character, as politicians always do. Second, they agreed that Germany would have to have a further moratorium, and the British proposed a four year moratorium, even from payments in kind. Third, they agreed that the only possible way in which France and Belgium could pick up any considerable amount of reparations at an early date was through the floating of an international loan by Germany, the proceeds of which would be promptly turned over to reparation account for the benefit of Belgium and France, which need the help so much and so quickly.

"They agreed on these three points, *but they disagreed absolutely on method.* As we all know, the French take the point of view that the German word is not worth trusting at all; that Germany has signed her bond twice, once in Versailles, and once in London; but she has not carried out anything she signed. Of course we all realize that she signed at the point of a pistol, on the dotted line. She knew that she could not pay. The financiers and economists of the Allies knew, if not the politicians, that she could not pay, and she knew that we knew that she could not pay. But nevertheless it had to be gone through with because of the politics of the situation.

"Now the fictions are beginning to disappear as time goes on and we are reaching that stage now when the people are commencing to wake up to some of the realities. M. Poincare, as I say, will not trust the Germans and says that the French will make no new deal until they have in their possession what he calls *gages*—that is, guarantees in the shape of a physical possession of the Ruhr as well as the Rhineland—as to the latter the Treaty gives them that for fifteen years. The Ruhr is the great Pittsburgh district of Germany; and if it is in possession of France she could cripple Germany's economic life.

"England's contention, on the other hand, was that going into the Ruhr with the military was exactly the wrong method. She knew that even in the old days of the German Empire they never dared to put many troops there because of the "Red" tendencies of the Westphalian workmen, and she knew that it would not help now to prod the workers with bayonets, particularly foreign bayonets. England said the way to do it was to build Germany up and help her rather than to keep her down. It is the old problem of debtor and creditor. If a fellow owes you money and has made a mistake and lost it all, do you go and jump on his chest and gouge his eyes out and cut his hands off and starve his children and throw him into jail, and then expect him to pay you when you won't let him up? The British arrived at the common sense economic proposition which their business people, their experts and their government always find when they try to work out a solution.

"But Poincare, who had promised that he 'would make Germany pay,' and who was inevitably driven on by politics and public opinion, which he himself had helped to create, said to save his own country he must go into the Ruhr, and there France and England split. The fundamental difference between the French and the British is something that we hardly realize.

"Here is Great Britain, a country which only feeds itself, unfortunately, for three months in the year at most. She is compelled to buy her food or else starve, and she must go where there is a surplus of food to get. There is no surplus food in Europe today and will not be till these crops come in, and perhaps not then. So she has to go where the exchange is against her to buy food. Consequently she is interested in seeing Rumania, Hungary, Russia and those other countries which are now in distress reestablished and getting themselves upon their feet. And she has to pay for that food with what she sells, —with her coal and her manufactures. Of course to sell she has to have her markets and if they go to pieces her sales stop and her people are unemployed. It is a fundamental policy for Great Britian. We may call it 'trade' and we may slur about it, but it is necessary. In the old days every British statesman said they had to have a navy twice as big as that of any other country to prevent a blockade in case of war. But if an economic blockade comes it is just as disastrous and England goes just as hungry as if it was a naval blockade. She can not afford to let these nations break down in ruin.

"France, on the other hand, with a peasant population, feeds herself probably more largely than any other country except our own. Fifty per cent of her population are peasants on the soil raising food and she is perfectly independent of international trade in the sense that Germany and Great Britain are not independent. She could let her trade go to pieces and could still go on with her marvelous diversity of soil and climate and her hardworking population, which all of us so much admire. That makes it possible for France to give way to her fears and bowl other people over if she thinks she is in danger. Therefore we find Great Britain trying to set other nations on their feet, while France is trying to knock them off their feet.

"France has got to come to a choice whether she wants a crippled Germany without an indemnity or a prosperous Germany with one. You must make the choice, as was said by Sir Edward Grigg, between the milk of the cow and the meat. You can't go on milking a cow at one end if you cut its throat at the other. You can't go on cutting trees down and still have your fruit. You may recall that picture in *Punch* last January. Bonar Law said, 'That goose can't lay any more golden eggs without a good long

moratorium.' Poincare replied, 'But I say she can, and a goose that can lay and won't lay has got to be made to lay even if you have to wring her neck to make her do it.'

"Poincare said in the French Chamber after the premiers split last January: 'The oustanding defect in the British plan of settlement is that it provides for the rapid economic recovery of Germany, and that we can not allow.'

"That is the whole show. You say Germany can pay and must pay? Well, how? In gold? There isn't as much as one per cent to be had there. In her private deposits outside Germany? Suppose these were obtainable and are a billion or so, what about the rest of the thirty billions? The only answer is in the excess of exports over imports. But there is no such difference and there can not be such difference—it simply does not exist and it can not exist unless you have a different kind of a Germany. And a different Germany M. Poincare can not tolerate. So what are they going to do? It looks as if they will have to do without. Certainly there can't be very much more without a long moratorium. They can not get reparations unless they let Germany work it out or establish a credit system there which will induce bankers and investors to make loans to Germany which must afterwards be paid back by the same process of maintaining a prosperous Germany. That is the bitter truth.

"Now what has happened as the result of France going into the Ruhr? The British have been proved to have been right. The occupation of the Ruhr was unnecessary, unwise and unprofitable. It was unnecessary from the standpoint of getting coal; it was unwise from the standpoint of getting other reparations; it has proved absolutely unprofitable. One of the important American officers in Paris told me the other day that it was costing France 500,000,000 francs a month in red figures, at least in the early months of the occupation. It is costing Germany a fabulous amount—the break-up of industry. Everybody is losing together. The assets of Germany are wasting away, the future paying power of Germany is growing less and less, and there is being deferred, if not absolutely lost forever, the opportunity of floating that international loan out of the proceeds of which France and Belgium can only hope to secure any considerable sums with any promptness at all.

"The bankers a year ago were at work and were prepared to do for Germany what they have recently done for Austria in that marvelous loan—which is one thing America did approve. That help for the world would have been possible a year ago, but it is not possible now. The question now is—What will be recoverable in any near future? If chaos develops in Germany and she breaks up into many little states, the chance is lost forever."

(To be continued)

The Rev. Caleb E. Fisher, D. D.

Isaac Smith

AFTER a brief illness Dr. Caleb E. Fisher, who for twenty-eight years was pastor of the First Universalist Church in Lowell, Mass., died on Tuesday evening, Nov. 13. On Saturday afternoon, Nov. 10, he caught a chill and went to bed with the idea of conserving his strength for Sunday, but he rapidly grew worse and in spite of medical aid died suddenly about 5.30 on the following Tuesday, alone save for the nurse who attended him.

"Be liberal minded toward people of other faiths. Be a man among men. Preach the gospel."

That is the counsel with which he charged me at my installation. The numerous tributes coming from people of all faiths and races prove that this advice came from a man who had practised it for many years. The press was full of tribute, from Catholic priests and laity, from Protestant clergy and laity, from professional, business and laboring men, and on the day of his funeral the headlines in the paper read "Entire city pays tribute to Dr. Fisher."

The funeral services were held on Friday, Nov. 16, at the First Universalist Church. But it was not the church's service, the entire city took Dr. Fisher for its own and solemnized his funeral. When the services began at 2.30 the church was full to overflowing with people of all faiths and races. Fraternal orders of Masonry and Odd Fellowship were represented, and officials of the city.

Harry A. Thompson, chairman of the board of trustees, acted as chief usher. Special music was rendered by the choir and Weber Quartette and George R. Smith, organist. The invocation was by the Rev. Charles Otto, St. Paul's Methodist Episcopal Church. Dr. Leroy W. Coons read the Scripture. The eulogy was given by the Rev. Percy E. Thomas, pastor of the First Congregational Church. The Rev. Isaac Smith, pastor Grace Universalist Church, offered prayer. The benediction was pronounced by the Rev. William H. Morrison, D. D., of Nashua, N. H.

Dr. Thomas, who gave the address in accordance with the will of Dr. Fisher, said in part: "With the eloquence born of a great faith, for more than a quarter of a century he preached the eternal Fatherhood of God and the consequent brotherhood of man, to the spiritual edification of thousands. His congregation loved him with a devotion that comes only with long years, and, like the good Bishop Bienvenu, he moved among his flock only to inspire and bless. But his religious principles in no way segregated him from those who worshiped differently. His respect for variant beliefs was as genuine as it was pronounced. If any would ostracize him for his views he seemed to say:

> " 'He drew a circle which shut me out,
> Heretic, rebel, a thing to flout;
> But love and I had the wit to win—
> We drew a circle which shut him in!'

"At any time, in any place, for anybody, his heart and hands were as ready to minister as were those of the angel-visited Abou ben Adhem. He

lived in a house by the side of the road and he was a friend to man. Literally could it be said of him, as of his Master, that he went about doing good."

Caleb E. Fisher was the son of Nehemiah H. and Frances C. (Lopez) Fisher, and was born in Provincetown, Mass., April 10, 1860. He attended the public schools of that place and later prepared for the ministry at St. Lawrence University, Canton, N. Y., where he received the degree of doctor of divinity.

He came to the city of Lowell in 1895, and was installed pastor of the First Universalist Church, and continued as its leader for over twenty-eight years.

Dr. Fisher was a keen student of the social and political life of the city. He was a member of the Lowell Chamber of Commerce, Kilwinning Lodge, A. F. and A. M., of which he was chaplain, Mount Horeb Royal Arch Chapter, and Ahasuerus Council and Pilgrim Commandery. He was also a trustee of the Battles Home for aged men and a member of the Lowell Ad Club.

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TOKYO MISSION NOTES

Samuel Gilbert Ayres

TOKYO is slowly but surely recovering from the terrible effects of the earthquake and fire of Sept. 1. The debris is being cleared away rapidly, and on the sites of the old buildings temporary frame shacks are being erected. In these people are living and conducting business in a small way. It gives one courage for the future to note how determined every one is to rise above the disaster and to pick up the threads of life where they were broken off.

A commission has been appointed for the planning of a better and a safer Tokyo. Dr. Beard of Columbia University is here to assist. It is hoped that wider streets and parks will be made possible for every section of the city, so that in case of fire there may be some place to which people can escape. It is said that two-thirds of those who lost their lives in the fire which followed the earthquake did so because there was no open space to which they could flee. It begins to look as though a much better Tokyo would arise from the ashes of the old city.

Until the commission makes its final report no permits for new buildings will be issued. The report will be made within six months, and then one may determine what to do in the way of building. We have reached no decision as to what we shall do, but it looks as if in many ways it would be best for us to change the location of our church to some place less noisy, and where we can have more land.

For the present we have decided to put up a temporary building on the old site, costing with furnishings 2000 yen. With this sum we hope we can erect a building 24x15 in which we can hold our Sunday services, our week day meetings, and do some relief work. This latter we feel is most important. We are excellently located for it, and we have workers ready to take hold and do it. Over a million people in the city are homeless, and will be compelled this winter to live in small frame barracks. If we can bring them some cheer and comfort we ought to regard it as an opportunity to show forth our Christian spirit. Whatever we can do will be appreciated. We trust that our friends in America will assist us in doing this work. Kindly send your contributions through the Foreign Mission Board.

Since the first Sunday in October we have been holding our services at the Blackmer Home. A little later we shall probably hold them at the Missionary House. The attendance has been very good considering how the earthquake has disrupted things, and the long distances our people have to come. We had twenty-three the first Sunday and forty the second.

We are glad to be able to report that only a few of our families have suffered seriously from the earthquake. Some ten families have either been burned out, or had their homes badly damaged. The Mission has voted 100 yen for their relief and the Ladies' Aid of the church is sewing for them. Shizuoka has quickly come to the rescue, and has already sent a generous gift for them. All things considered, our Blackmer Home and the Missionary House came through the earthquake very well. In both places the plaster came off the walls or was badly cracked. The chimneys were also damaged. The Missionary House lost some of its stucco, but unless further examination reveals injuries of which we do not now know, both buildings can be easily repaired, and in the meantime can be used.

Mr. and Mrs. Stetson are now settled in Shizuoka, and have been most heartily welcomed by our people there. They will do good work, and ought to have the generous support of our whole Church. Send them a word of cheer when you can. They will be pleased to hear from you. Their address is 3 Nichome, Higashi Kusabacho, Shizuoka, Japan.

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A TRIBUTE TO DR. BISBEE

Wm. H. McGlauflin

THE passing of Dr. Bisbee takes from us a personality of rare endowment and of extraordinary industry. His activities were manifold and he was helpful to a degree to all sorts and conditions of men.

As preacher, essayist, lecturer and writer, he traversed the pathways of human experience. Not a few of his editorials, pamphlets and poems were kept on file for ready reference by his colleagues in the ministry; and the books he wrote are on the shelves of ministers and laity throughout our denomination. His letters of counsel or reproof, of congratulation or tender sympathy, went forth with unusual frequency at opportune times, in friendly desire to aid those on whom weighty responsibilities were resting.

Memory is quickened by these farewells, and I am recalling how, for two series of protracted meetings, when I was pastor in Atlanta, the daily messages came from his mind and heart; how at Murray Grove, Ferry Beach Park and other summer shrines, we were together as we were in travels over the Southland, in the far West, and across the Atlantic, in the interests of a common faith.

And all this is but illustrative; for unnumbered thousands now in tender and grateful meditation over what he was and what he achieved, are counting

up the treasures which he bestowed in their direction.

To unfailing faith and strong purpose he added clarity of thinking; this, joined with kindliness and courage, wrought a resplendent, joyous perseverance in well-doing while the shadows lengthened, and lingers as a coronation of his departure.

A beloved, tireless watchman he was over the interests of our Zion, and his home-going brings a deep sense of personal bereavement to multitudes who will cherish his memory "till we meet again."

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Nest in the Spout

THE Sparrow hath found her an house and the Swallow a nest in the House of God that standeth hard by to where I and Keturah we live, and the Pigeons also, they dwell there, and prosper and are happy.

Now in the summer time, when rains are infrequent, they make their nests in every old place imaginable, and lay their eggs and hatch their young. And there is a window high up that overlooketh a place where a Gable projecteth, and there is an Eavespout and a Downspout. And the Downspout hath an Iron Grating over the top inside the Eavespout. And a Pigeon builded her nest above that grating. And it was a cool and well-ventilated nest.

And I and Keturah we saw it, and we said, That Pigeon taketh large chances.

But the latter rains delayed, and the little birds hatched, and they lay there shockingly Nude on top of the few sticks of a nest that were on the top of the grating in the Eavespout. And the Mother Pigeon brought them food, and I began to think that they would grow and get away before the Rains came and the storms blew.

But there came a night when there was a Storm.

And I wakened and Keturah wakened also.

And I knew what was in the mind of Keturah.

And I said, It is foolish of us to be troubled about it. There are Pigeons enough, and they increase until they be a Nuisance. Nevertheless, I am not happy to think of them in that place.

And I rose, and I went into the House of God. and the tempest was beginning to break, and the lightning flashed.

And I stretched forth my hand, and took the frightened little things, and I brought them inside. And I carried them out, and placed them in a sheltered corner on the ground under where the nest had been. And the Mother Pigeon found them there and sheltered them till the storm was past.

Now that did not hurt me, nor greatly interrupt my sleep. For though I was wetted in the rain, yet Keturah had my Bath Towel ready, and I was soon dry, and I went to sleep sooner than I should have done if I had thought of those little birds drowning in the cold rain.

And I said unto myself, It is not that the Pigeons are worth it, if a man were to value his time and his labor; but there are other measures of value than those that may be estimated in cash.

And I said, I will never deny that in the sight of God we men are worth saving.

FOR A WORLD COURT

THE following resolutions were recently adopted by the faculty and students of the Theological School of St. Lawrence University, at Canton, N. Y.

Whereas, five years have passed since the conclusion of the World War, and the reasonable expectations of peace are far from being realized and,

Whereas, the ideals of a world made safe for democracy have dimmed, and the purpose, blessed of Religion and Patriotism, to make the World War a war to end war is not yet accomplished, and,

Whereas, numerous international conflicts, increasing mistrust and hatred and questionable political tactics on the part of erstwhile victorious allies, threaten the peace of the nations and the stability of our very civilization, and,

Whereas, the sacrifices and sufferings and inordinate cost of the great war seem likely to be of no avail in bringing lasting peace, because of the general indifference, lack of initiative and earnest endeavor on the part of our American people.

Be it therefore resolved, that we, the faculty and students of the Canton Theological School of St. Lawrence University, are of the unanimous opinion that our government should perfect conventions with other nations outlawing war, *i. e.*, declaring international war henceforth to be a crime and its aggressive waging criminal.

Be it further resolved, that we would have our Government co-operate in the instituting or perfecting of a world's court, *i. e.*, the League Court, the Hague Court, either or both, so modified as to be most feasible as a world's court. And

Be it further resolved, that, for the welfare of the living, and for the keeping of faith with our dead, the maimed and bere ved of the World War, we demand a straightforward attempt on the part of our President, our Secretary of State, and the Senate, to safeguard the nation against future wars by providing the means for a pacific settlement of international disputes.

We want war outlawed.

We want a world court with affirmative power.

We want to anticipate and sublimate the ill will of nations which threaten war anew.

J. M. Atwood, Dean,
For the Faculty.
G. H. Ulrich, Secretary,
For the Student Body.

* * *

THE UNITARIAN HYMNAL

To the Editor of the Universalist Leader:

In reading the interesting reports of the recent session of the Universalist General Convention at Providence, the attention is arrested by the reported word of the newly elected President of the Convention, Dr. J. Murray Atwood, regarding the Unitarians.

His stated conclusion that he believed in a union with them may be logical from some of the preceding remarks, although "union" involves much more than federation or co-operation.

The intent of the statement that "Unitarians have excised from their hymnal all hymns that refer to Jesus as Master or Lord" is not beyond dispute.

Reference to the book in question shows that there are at least eight hymns which refer to Jesus as "Master" and these are from such a wide range of hymn writers as Whittier, Henry Hawkes, Theodore Pease, H. L. Frothingham, L. M. Alcott, O. S. Davis and Washington Gladden. The purpose of the relevance of using such a test at such a time is not altogether clear.

It may be remarked that this same Unitarian book includes the well known hymn, "A Thanksgiving of Faith," by Dr. John Coleman Adams, of revered Universalist memory, and that this hymn does not mention the name of Jesus or Christ.

A. N. Foster.

Norwich, Ct.

* * *

THE MEN'S HOUSE*

It needs no word of praise to commend any work of Joseph Fort Newton to members of the Masonic fraternity. Not only is he the best-known Masonic writer in America but his "Builders" has been translated into nearly every European tongue and now is to appear in Syrian in the ancient city of Damascus.

To those who realize that American history would have been different and poorer if George Washington and his trusted comrades and followers had not been bound by a definite tie of brotherhood, this book will be satisfying and illuminating. Perhaps to many Masons, too easily content with what they are, this book will be a challenging mirror in which they will see themselves as they ought to be. But it should have a much wider reading than even so great a fraternity can give it. Thoughtful men and women everywhere should have some spiritual understanding of an institution older than history, whose visible achievements range from the Pyramids and the Parthenon to St. Peter's and Cologne; and that has helped to transform men from brothers of the beast into temples of the Living God.

To this book, as to all his writings, Dr. Newton brings the wizardry of his pen, the illumination of his mind, and the grace of his spirit. He makes us realize that "through all primitive savageries, God kept alive the principle of Brotherhood, at once a necessity and a prophecy of the Eternal," and that such an embodiment of it "is not an accident of human association nor an invention of occultists, but a fraternity rooted in the nature and need of humanity; an order of men initiated, sworn and trained to uphold all the redeeming ideals of society, and to make righteousness and the will of God prevail."

Universalists should share his insistence that "high above all dogmas that bind, all bigotries that blind, all bitterness that divides, it will write the eternal verities of the Fatherhood of God, the brotherhood of man, the moral law, the Golden Rule, and the hope of a life everlasting!" *H. M.*

* * *

"OUTLINES"

The annual output of written matter, newspapers, magazines, and books, has grown to a point where it is impossible for a man to read what bears directly upon his own interests, to say nothing of his venturing into other fields. As a result we are evolving various short-eye devices, if we may call them that, devices that will do for reading what shorthand has done for writing. Probably here is a field for development. In the future we may have magazines wholly devoted to synopses and analyses of current books, thus enabling the professional or business man to keep abreast of the new literature that is relevant to his needs. At present we have to content ourselves with the "Outlines."

Primarily the outlines are written for those whose acquaintance with the particular branch of human knowledge being treated is limited, either because of general ignorance or because of specialization elsewhere. Mr. Wells, who opened the ball with his "Outline of History," was avowedly writing for this class, and the fact that he was attacked by the professional historians in no way invalidates the usefulness of his book. By its very nature an outline must be superficial, and because of its restricted space as well as because of the character of the readers it can not distinguish as nicely in matters of relative probability as the scholars are wont to do. The one outline which has not been repeatedly punctured by the shafts of the experts is Thompson's "Outline of Science," an almost unparalleled example of a popularization by a man who is recognized as an expert among experts.

Almost all sins, and assuredly the sins of minor inaccuracies, can be forgiven the writers of outlines, if their story is substantially correct, and if they succeed in giving to the reader an appreciation of the unity and continuity of the subjects dealt with. This was the purpose of Mr. Wells, who thought to contribute to human understanding and to international good-will by imparting a sense of the eternal and inclusive solidarity of mankind. Hendrik Van Loon, in a volume primarily but not necessarily for children, essayed the same thing, with greater success relative to his aim. The same author has recently written "A Story of the Bible," again rather successfully in view of his stated purpose.

Two characteristics, then, distinguish the various outlines, a popular appeal and an attempt to give an appreciation of the historical unity of the subject. There have been many universal histories, there have been many compendiums covering the entire field of science, there have been some books that have tried to survey literature from the beginning, but these have been for the most part mere collections of facts, more or less lacking in a conscious appreciation of continuity. Few of these books have ever attained great popularity, while the vogue of the outlines is only adequately guaged by a contemplation of the parodies they have evoked.

So much has been said about outlines in general because it is so applicable to the particular outline at hand, "The Outline of Literature," edited by John Drinkwater. Only one volume has yet been published, but that is probably representative of the entire work. Here we have the typical outline, with all the virtues and vices of the species. Students of literature will laugh at some of its errors, but the average man will like it and will get from it an idea of literature that is fundamentally sound.

Among the best features of the book are its omissions. In such a work only the high spots can be dealt with, and Mr. Drinkwater has been fortunate in selecting the more important topics. After a brief survey of early literature, he turns to Homer, and tells the story of the Odyssey and the Iliad. The chapter on Greek mythology is a little top-heavy with proper names, but the succeeding chapter, that on Greek and Roman literature, is a very happy bit of summarization. Canon Barnes, who contributes the chapter on the Bible, gives an excellent account of its formation, as the story has been revealed by higher criticism, and Mr. Drinkwater supplements this with a consideration of the Bible as literature. The sacred literature of other peoples is well described. The treatment of the Middle Ages and the Renaissance is unnecessarily cursory, however, in view of the fact that the author allows himself two more volumes in which to trace the growth of literature since that time. One wonders if the modern period is after all so overwhelmingly important.

The bare table of contents, as given in the preceding paragraph, is enough to show that the book contains much that is unfamiliar to the average citizen of these United States. What is equally important is to note that the manner of telling is within the intellectual range of the average citizen and should appeal to his taste. From the point of view of popularization the book is a success. In its attempt to impart a sense of unity, it is a little less so. Mr. Drinkwater's idea of continuity in literature seems to be that the medieval writers used the ancient authors, and the moderns have used both. Is this all there is to the unity of literature?

No review would be complete without mention of the illustrations and general make-up. Unless one wishes to carp at the type of illustrations chosen, he is forced to admit that the book is a pleasing example of the printer's and engraver's craft. Incidentally the elaborate composition of the book has made necessary a price that puts it far out of the reach of the majority of those people for whom it is written and to whom it would be most interesting. *G. H.*

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* The Men's House. Masonic Papers and Addresses. By Joseph Fort Newton. Price $2.

LABOR AND INDUSTRY IN CHINA

The industrial revolution which swept over Europe toward the end of the eighteenth century and changed industrial life in America in the early nineteenth century is now manifesting itself in China. An article, "Labor and Industry in China," by J. B. Taylor, acting president of Peking University, and W. T. Zung, Y. W. C. A. worker in China, appearing in the July, 1923, issue of the *International Labor Review*, points out that "the changes we have come to associate with the introduction of modern methods of industry are taking place with rapidly growing momentum, and some of the social problems connected with the transition are appearing in an acute form." Should this industrialization continue "the number and character of her people and the extent and variety of her resources make it inevitable that China will become one of the dominant factors in the world's industry." So great has been the change that "five years ago, even three years ago, it would have been a misnomer to have spoken of the 'labor situation' in China in the modern sense of that term, but developments are taking place with dramatic rapidity, and it is generally admitted that the labor movement has come to stay."

Labor conditions in China to-day vary. In one of the old workshops, a carpet factory using hand-looms, "there were a hundred and twenty odd workmen, living, working, eating, sleeping in the twenty small rooms. The looms were placed on each side of the doorway of the rooms, with beds beyond in the background. Some of the accommodation was used for the storing of goods, and in the small yard part of the space was employed for dyeing. Work was supposed to continue practically through the hours of daylight. It is significant that in the heat of summer, despite a greater length of daylight, both the output and the quality of the work showed a marked falling off. This is not an isolated case but is a recognized fact in the trade. The workers suffer much debility in the damp heat of the summer and dysentery is common." "Long terms of apprenticeship, with no pay except a few dollars a year and the kind of 'keep' above described, and with no guarantee of future occupation, are characteristic of the older or half-modernized forms of industry." "When we turn to modern industry we find conditions which though in many respects better than the old would be deemed intolerable. With few exceptions they are characterized by long hours, low wages, night work, the work of women, employment of children, the lack of any recognized rest-day, and the general absence of protection of the workers." Such matters as ventilation, dust prevention, and safety devices have received little attention save in a few of the newer factories.

Large numbers of women and children are employed, especially in the textile industry, and the hours for both adults and children are usually twelve per day. The children employed are often very young, many of them are eight years old or even younger, "they go, in other words, as soon as they are more use than nuisance." "A recent government enquiry into child labor in Hong Kong revealed the fact that most of the labor in the glass works was being supplied by boys, nominally apprentices, working from 6 a. m. to 11 p. m., in unsanitary conditions, exposed to the fumes and the high temperature and receiving only $1 (a footnote explains that this is in the terms of the Chinese silver dollar which at par is now equivalent to about 2s) a month and their food." There is usually no observance of one day of rest and these hours are worked day after day through out the year. Night work is prevalent.

"Of all the problems of wages this of the unskilled laborer is the most urgent and the most difficult. The skilled workman has progressively bettered his position and raised his standards. He has often to be attracted to a new center or a new business from a distance, and employers are ready to make reasonable, even generous, provision for him. But the common coolie can not combine with others and his outlook is difficult indeed." Housing is inadequate and welfare work is practically unknown.

But gradually attention is being directed toward the remedying of these old abuses. Some of the student groups are taking a liberal view. In recent years there has been a great ferment of thought, resulting in a renaissance movement which is led chiefly by a group of men connected with the National University in Peking. In order to express their radical political and social ideas in forms understandable by the people this group of men broke away from the old literary traditions and began to use the spoken language as a literary vehicle.

Prior to this new industrial development the guilds exerted a powerful influence in China, but the development of modern industry and the conditions resulting therefrom have been a powerful stimulus to the development of modern trade union organization. The guilds in the more wealthy industries have tended to become employers organizations. The growth of the unions has been rapid. There are now more than fifty labor unions in Shanghai alone. The first national labor conference met in Canton from May 1 to 6, 1922. "About 160 delegates from twelve cities, representing over $300,000 workers in some 200 unions, were assembled. . . . Ten resolutions were passed, of which the most important were that all the unions should pledge one another financial support in the case of strikes; that unions should stand for an 8-hour day; that the labor movement should be economic in character rather than political; and that the constitution and organization of a permanent national federation of labor should be proceeded with, including plans for the second national labor conference (National Labor Assembly)."

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FLORIDA STATE CONVENTION

A. Arnold Ross

The Florida Universalist State Convention was held in De Funiak Springs, Nov. 16 to 18 inclusive.

The morning session of Friday, the opening day, had to be omitted, because of the lateness of the train from the west, bearing our speakers and many of our delegates.

The opening session of the Convention was saddened by the announcement of the death of Dr. Frederick A. Bisbee. Dr. J. S. Lowe, to whom the sad news had been telegraphed, spoke feelingly and fittingly of the life and work of Dr. Bisbee, closing with a brief prayer that touched all hearts. Suitable resolutions voiced the feelings of the delegates.

At four o'clock Rev. Fannie E. Austin delivered a sermon to which all listened with keen interest and profit.

At the evening service a recitation was given by Mrs. O. L. Barnes, of Pensacola, and a solo by Mrs. Cartwright of Florala, Ala. Dr. Lowe, our General Superintendent, preached the sermon.

The morning session on Saturday was fittingly preceded by a devotional meeting, led by Mrs. T. C. Credille of Pensacola. Then followed the business of the day, presided over by the president, Rev. A. Arnold Ross. At 11 our Southern Superintendent, Dr. F. B. Bishop, delivered a sermon.

The business of the Convention took up most of the afternoon, but we gladly remained late to hear the report of our Southern Superintendent and that of our General Superintendent.

In the evening and Sunday morning Mrs. J. S. Lowe charmed us with her singing. Dr. Lowe preached the evening sermon, sending us home with our hearts filled with the joy of believing.

Sunday was the great day of our Convention, people making a round trip over the road of nearly two hundred miles. Our church was unable to seat all who attended. Dr. Lowe in his address gave an exposition of our faith, as expressed in the "Five Points of Universalism." One member was received into our church. The Lord's Supper was administered by Dr. Bishop and Rev. F. E. Austin.

At 7.30 p. m. Dr. Bishop's sermon brought the occasion to a happy climax. A pleasant aftermath occurred Monday evening, when Mrs. Olga White Barnes, of Pensacola, a graduate of the Boston School of Oratory, gave a dramatic recital. She also gave a very profitable talk on the New Psychology.

The officers elected were as follows: President, Rev. A. Arnold Ross, De Funiak Springs; vice-president, J. T. Evans, Mt. Pleasant; secretary, Mrs. T. M. Fountain, De Funiak; treasurer, Mr. Chas. H. Gordon, De Funiak.

Home and Children

NOBLESSE OBLIGE

If I am weak and you are strong,
Why then, why then,
To you the braver deeds belong;
And so again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I, who giftless, sunless, stand
With barren life and hand.

We do not ask the little brook
To turn the wheel,
Unto the larger stream we look;
The strength of steel
We do not ask from silken band,
Nor heart of oak in willow wand;
We do not ask the wren to go
Up to the heights that eagles know,
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code,
Of him on whom much is bestowed,
Is much required.

Charlotta Perry.

* * *

BANBURIES AND GINGERSNAPS

Rose Brooks

EVERY Saturday morning my Aunt Marjory bakes banburies and gingersnaps, and just as soon as I finish breakfast I go over and sit on her back steps. She 'xpects me. Lots and lots of 'em she makes, and she has to begin early, to get the first lot baked before the iceman comes. She 'xpects him, too, every Saturday, with a big piece of ice, and course he likes Aunt Marjory's banburies and gingersnaps. Everybody in this town does. I'm awful proud of 'em—the banburies and gingersnaps, I mean.

"Aunt Marjory can roll gingersnaps as thin as paper. Um—and crisp! They break with a snap. That's why they're named that, I s'pose; and she makes 'em so thin you have to eat 'bout twelve to know you've eaten one. There's twelve to a pan, so you can see Aunt Marjory has to hurry with the pans. She gets lots and lots of 'em rolled out before breakfast—before my breakfast, I mean—and lots of banburies all rolled up tight in their crusts. Soon as I can get there, she lets me prink the edges of the banburies all round with a fork. She depends on me for that—that's what she says. And you have to use a silver fork and dip it in flour every three prinks.

"When I get 'em all done we begin to bake. Aunt Marjory puts the pans in and out of the oven, and I sit on the back steps and wait for the iceman, and keep 'my weather-eye' out for some of our friends. That's what Aunt Marjory calls it, and I've always wanted to know which eye it is, but I can't ever quite ask. Funny, how some things you can't make up your mind to ask what they mean.

"One of our friends I have to keep my weather-eye out for is Captain Wilkins. He likes banburies and gingersnaps as well as the iceman does—but then, they all do. And Captain Wilkins comes early. He has white hair and a broad hat and a cane, and a big basket to do his errands in, and Saturdays he comes through our street. Other days he goes a shorter way. Mostly I hang over the fence on my stomach till he comes along, so I won't miss him. He never comes in 'less you ask him. Our other Saturday friends do, so they're not so much trouble. This morning he came before the iceman, and I ran across the street to tell him 'bout the banburies and gingersnaps, 'cause he's deaf. I should think he'd remember we always have 'em Saturday mornings, but he never does. He acts just as s'prised every time I tell him. Mostly he has a shell in his pocket for me. Funny, 'cause he never has one when I meet him week-days on other streets.

"Aunt Marjory is always 'pleased as Punch'—that's something else I'm going to ask about some day—to see him. She is to see everybody. Captain Wilkins usually eats three banburies and nine gingersnaps right down. I count 'em, but he doesn't know it. And Aunt Marjory stands at the screen door and talks to him 'bout his sons that have gone away. He likes to talk about 'em. They never talk about anything else. I guess they're nice sons, 'cause he looks all happy when he talks about 'em. Some day they're all three coming back at once to see him—this year, maybe. If they do, I hope they'll all come down our street Saturday morning, too.

"And when he goes, Captain Wilkins gets to the bottom step—funny, happens the same way every time—and Aunt Marjory calls out: 'Oh, wait a minute, Captain! I have so many of these banburies and gingersnaps this morning. David and I'll never get them eaten up. You'd oblige me if you'd take a few with you. Have you time to wait?'

"He always has, and in a minute—I don't know how she does 'em up so fast—Aunt Marjory comes out and slips two little packages, all tied up in wax paper, in his errand-basket.

"Then we wait for our next friend. This morning it was the iceman. I open the door for him, so he won't have to slide the ice off the leathern apron he wears on his back, till he gets inside. Aunt Marjory is busy with pans every time he comes, and she always calls out to me, 'Oh, David, here are some banburies and gingersnaps. Wouldn't Mr. Brown like a few?'

"Mr. Brown never knows what to say to Aunt Marjory, but he talks to me all right. He gets all red and says: 'Thank you, ma'am. Thank you, ma'am.' And then he and I sit out on the back steps a few minutes, and he tells me lots and lots of things 'bout his boy that's as big as me, but sick—something the matter with his legs—has to sit in a wheel chair. And when he gets to the bottom step—Mr. Brown, I mean—Aunt Marjory comes to the door again, just the way she does with Captain Wilkins, and says, just as sorry as if she were Ben's mother: 'Ben's better, isn't he, Mr. Brown? He will be, I know he will,' and then something 'bout 'a long lane.' I don't know what lane, 'cause I always slip in the door and get the two little packages I know will be on the table, all done up for Ben. And I run out the front door

with 'em and put 'em on the seat of the ice-wagon, and then I run back through the house and am back on the kitchen steps before you can wink. Guess Mr. Brown wonders how those banburies and gingersnaps get there! One Saturday he got all red—way he does—and tried to tell Aunt Marjory how much Ben likes 'em, but she ran in the house and called back, 'Oh, don't I smell something burning?' Funny; I didn't smell a thing.

"Then there's Mr. Blair—he's one of our greatest friends. He's the postman. Aunt Marjory has a letter-slot, and some days when I'm there he drops in a letter and it just clicks and off goes 'Mr. Blue Blair.' We call him that 'cause it sounds nice and he is 'blue outside but not inside'—that's what Aunt Marjory says. He's the smiliest person I ever saw. Well, I was going to say, Saturday morning he always rings the bell—such a tug the cord shivers afterwards, and he's never gone when I get to the door with the banburies and gingersnaps. He just loves 'em—you can see he does by the way he smiles all over, besides the way he eats 'em. 'With a relish,' Aunt Marjory says, and I don't know what that is, either. I've never seen him use anything, and I've watched hard ever since she said it. 'Isn't it lovely we have something he likes,'—that's what Aunt Marjory says. 'Think of the many lovely things he brings us the year round—letters and postcards and packages at Christmas!'

"I said he didn't write 'em all, but Aunt Marjory said that didn't matter, we wouldn't get them without him. And then I said we would get them without him, 'cause if there wasn't Mr. Blair, there'd be another postman, and Aunt Marjory just laughed and said: 'What difference whether it's Mr. Blair or somebody else? Mr. Somebody Else would be nice, too. I know he would.' Funny, the way Aunt Marjory thinks every single body she knows is nice some way, and everybody she's going to know is going to be.

"This morning a man came we didn't know. I heard the side gate click and looked to see which friend was coming next, and I didn't know him, but he looked nice—and young. "Hello, sonny!' That's what he said. 'Mother home?'

"And I said Aunt Marjory was making banburies and gingersnaps, and he puckered up his mouth to whistle, but straightened it out instead and took off his hat, 'cause there was Aunt Marjory, come out to see who it was. And he asked, polite as anybody could, did she have any work he could do? 'Just out of hospital,' that's what he said, 'but strong enough to work.'

"And my Aunt Marjory said, what kind of work, and he said any kind at all, and then Aunt Marjory looked at him hard, and asked, had he had a mouthful of breakfast, and he acted as shy as Mr. Brown does and said something 'bout not being hungry, and Aunt Marjory said: 'Well, I'm hungry! I had breakfast with the larks. And I'm going to have a cup of coffee and I hope you'll have one with me.' And she went in and put on the coffee-pot all over again, and pretty soon she was back with a tray and cups and coffee and a plate of bread and butter, besides banburies and gingersnaps, of course. She sent me in the kitchen to take the last lot of gingersnaps out of their pans, and I heard them talking; and when I came back, our new young man was thanking her, and she was saying there was nothing to thank her for—that she had known of the job for a week and had been wishing she knew somebody to fill it.

"He had banburies and gingersnaps in his pockets, too, when he went away, and he's coming to supper next Saturday night. Aunt Marjory said something 'bout how small the world was, and that she'd known his mother when she was young. I don't know just what she meant, but anyway I liked him and so did Aunt Marjory, and he liked our banburies and gingersnaps. My, but I'm proud of the kind we make!

"Lots of other people came this morning, and course we have lots of boy friends. And of course Aunt Marjory sent me with a plateful, all covered with a napkin, to old Mrs. Palmer, who likes 'em and can't get over to us any more; and another plateful to Milly Neal, who used to sew for Aunt Marjory, but can't any more, 'cause her mother's sick and she has to stay home. And Tommy Bartlett always depends on 'em, too,—he's on his crutches looking for me every time I take him his plateful. When I'd distrib'ted all our platefuls, I went back to say good-by to Aunt Marjory, and she was sitting on the back steps, turning the pages of the cook-book and looking worried. 'Two friends of mine are coming to luncheon, David,' she said. 'They just telephoned. What shall I have?'

" 'Don't they like banburies and gingersnaps?' I asked her, and she laughed and said maybe they did, but she didn't happen to have any left. I fished out the ones I had in my pockets, but she wouldn't take them, and she laughed again and said, 'Oh, David, don't we have the best fun with our Saturday baking!'

"We'd like to have you come to the back door, too,—any Saturday morning. There never was anybody Aunt Marjory wasn't glad to see, so I know she'll let me ask you. It's a little white house, with lilac bushes in front, and it's on a curvy street, and there's a garden, and just open the side gate and come round the path to the back steps. If you're not sure which house it is, you'll smell the banburies and gingersnaps as you go by."

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* * *

"RATS"—AS BROWNING WOULD SAY

A woman ran out of a house shouting "Fire!" A passer-by started on a run for the fire-station, while another dashed into the hall and, being unable to see or smell smoke, turned to the excited woman and asked, "Where is the fire?" "I—I didn't mean fire! I—I meant murder!" A policeman arrived at that moment and demanded to know who was being murdered. "Oh, I didn't really mean murder," wailed the hysterical woman, "but the biggest rat you ever set eyes on chased our cat across the kitchen just now!"—*Tit-Bits.*

* * *

NOT AS ANTICIPATED

Mother was instructing little Gertrude in regard to her manners ,as she was being dressed to return her friend's call.

"If they ask you to dine, say, 'No, I thank you; I have dined.'

But the conversation turned out differently from what she had anticipated.

"Come along, Gertrude," invited her little friend's father, "have a bite with us."

"No, I thank you," came Gertrude's dignified reply; "I have already bitten."—*Exchange.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

RESIGNATION

It is with regret that we announce the resignation of Miss Florence G. Bullock, as treasurer, on account of illness. The former treasurer, Mrs. Emma L. Bush, 176 Newbury St., Boston, Mass., will receive and care for all moneys until a new treasurer is elected.

* *

A LETTER FROM THE BLACKMER HOME

Sunday evening, and I sit in my room reading the September numbers of the *Leader*, just arrived, and as I read I realize in the many expressions of sympathy for this stricken land of our affection, as never before, the strength of the tie that binds us so closely, the faith in our universal brotherhood.

For the first time in my experience, the first reports of a great disaster were not overstated. Except for a few inaccuracies in the first news of this calamity, everything has been far worse than could possibly be calculated. And as one standing too close to the tall building can not see the top, so we in the first days or even weeks did not realize the extent of the destruction.

At first, our concern was all personal, our anxiety for our near and dear ones, our mission workers, Miss Hathaway and Miss Kent, of whose whereabouts we were not sure, for they were to have returned from a seaside resort on or about the day of the quake; of our Japanese workers, Mr. and Mrs. Kawabata and Mr. Ito and his family, and our Blackmer Home girls and former girls whose homes are in the stricken area, and our many church members and personal friends. But we thank our merciful Father that in all the horrible catastrophe, so far as we have been able to ascertain, death has come near us in only three homes. The little son, eldest child of a former Blackmer Home girl, Dr. Dodge's ward, now Mrs. Uda, was killed by the collapse of the house. Mrs. Uda was injured but is recovering.

The uncle of the present Murray Grove girl, Akino Yoshida, was imprisoned under the collapse of his house, but still alive when those who were trying to extricate him were driven back by the approaching flames. Perfectly conscious, he met death with Christian fortitude and a prayer on his lips.

The nephew of Ritsu Imai, the "Jubilee" girl, also lost his life.

It takes something of great power to make us poor mortals realize the relative importance of our possessions. But at this time we surely do realize as never before the utter insignificance of *things* in the appreciation of life itself!

Our first efforts at relief work have been the aid we were able to render to church members and friends whose homes were burned. Now our energies are all directed to the erecting of a temporary building upon the site of the Central Church from which to radiate such forms of relief and social service as we may be able to organize. We greatly rejoiced at the announcement at the church service (held in the parlors of Blackmer Home) this morning that Mr. Kawabata has been able to secure the aid of the government to the extent of $1,000 worth of materials for this building.

Beyond the horror which fairly staggers one in standing where he can look out over any of the burned regions, almost as profound as the feeling of awe inspired by the sight of a city in ashes is the emotion of admiration for these people for the spirit with which they have jumped to their feet and taken up the burdens the catastrophe has laid upon them, ready to "carry on." As mushrooms spring up in a night, so new buildings of yellow boards have sprung up all over the burned areas. As the Phoenix of mythology sprang from the ashes, so the spirit of our brothers springs up with the determination to rebuild a better, safer, more beautiful capital and port for their nation than the ones they have lost. God has given us the privilege of helping them in this great task.

Alice G. Rowe.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE THIRD FLOOR BACK

New York City and no Mrs. Cooper! I have not been in the metropolis in ten years without taking time to call on a little lady who has been feeble in body but strong in mind and spirit. We have planned together and prayed together. She has said that I have helped her and I know that she has helped me more than I ever can tell. Mrs. Washington Cooper was a woman who loved the Universalist Church and all its enterprises, not blindly but because she saw in them means for service to the world. Now she has been promoted, glad to be released from physical bondage and to regain the companionship of her best beloved. The General Sunday School Association has lost a true friend, the one giving most largely of all for its financial support, the one who in her sweet ladyhood has been a constant source of inspiration. Let us not forget her and let us not fail in loyalty to the cause that she loved.

. . . .

The school at Syracuse wanted a copy of "Ruth," by Ryland, as its walls were being made attractive with appropriate pictures. I was glad to visit the art stores of Boston in their behalf and later to be kept out of mischief in New York by a similar canvass. The picture is not common now, but I found it and had the sense of "something attempted, something done." The incident is mentioned as an example of the service which my associates and I are always glad to render for our schools. We can hardly promise to match yarns for the ladies, but anything that is needed for Sunday school use we will endeavor to find.

. . . .

The Ohio State Association does excellent work in many ways; it is pre-eminent in the clearness and completeness of its statistical report. Each year it publishes its "Business Bulletin," giving the important facts regarding its thirty-eight schools in such simple tabular form that they can be understood at a glance. Suppose a person were interested in the situation at Cleveland—he could quickly ascertain the month when officers are elected, the number of teacher training students, the number of church accessions, the Cradle Roll enrollment, the Home Department enrollment, the total enrollment, the amount paid on apportionment, the amounts given for the International, Philanthropic and American Missionary offerings, whether or not there is systematic instruction in missions, temperance and social service, whether or not there is a monthly conference of workers, whether or not there is a separate primary department, the names and addresses of the pastor, superintendent, secretary, Cradle Roll superintendent and Home Department superintendent. The attractive sheet is of proper size for posting on the wall of the Sunday school room and as I go about among the Ohio parishes I see copies of it in conspicuous places. It therefore gives constant reminder of responsibility and constant incentive for progress. If the officers of other State Associations would like to have copies of the "Business Bulletin," I know that they can obtain them by writing to Rev. Almira L. Cheney, at 17 West Frambes Ave., Columbus.

The Sojourner.

* *

A GOOD INSTITUTE AT OAK PARK

The Mid-West Institute was worthy of all the advertising that it received and of many more attendants than appeared. Rev. Lucy W. Markley, Dr. Vallentyne and their associates worked hard in arranging a program that should be both attractive and profitable and they succeeded in building up a faculty equal to any that would serve at an interdenominational gathering. They report, "We feel well satisfied with the results." The average number of students was twenty-

five, which is encouraging when we consider the difficulties to be overcome. It is safe to say that there will be another institute of similar character next year and that it will be more largely attended. We congratulate our Chicago friends who have given this fine co-operation.

* *

ARE THEY CORRECT?

Miss Nan F. Weeks, editor of the elementary department publications of the Baptist Church, says: "'Seeing Straight in the Sunday School' incidentally has helped me with my Christmas shopping problem, and for that I am thankful." An editorial in the *Reformed Church Messenger* says: "If you are thinking of a holiday gift for your pastor, your Sunday school superintendent, or any Christian worker, 'Seeing Straight in the Sunday School' should be on your list." Christmas is coming in the Universalist Church also.

* *

D. V. B. S. AT EAST BOSTON

A good many people deserve both gratitude and congratulation because of the fine Daily Vacation Bible School which was conducted this last summer at East Boston—the people of All Souls Church, the Massachusetts Universalist Sunday School Association, Principal Veazie and his associates, and (not to be omitted) the parents and children of the neighborhood. The work this year shows a distinct advance over that of previous seasons and there is every reason to suppose that the school of 1924 will be yet more successful. They who are wise will read with interest the names of some of the pupils: Lillian Lipinsky, Frank McCarthy, Amando Musto, and so on. Are we to make Universalists of them? Probably not. But it is no small thing that the workers of the Universalist Church are helping to make good Americans of these virile children of immigrant blood.

* *

THE SPIRIT AT CANANDAIGUA

Our school at Canandaigua, New York, not large in numbers, is nevertheless one in which we take great pride. Under the leadership of Mrs. J. H. Bissell it is so active in all good works that it has a high place in the esteem of the whole Christian community. Canandaigua made much of Children's Week, largely because of the influence of Mrs. Bissell, who was chairman of the publicity committee and was in charge of the poster contest. Our pastor, Rev. J. L. Everton, was made chairman of the Adult Work and Teacher Training Department of the Canandaigua-Victor District.

Young People's Christian Union

DOINGS OF THE PRESIDENT

Friends of the Union will be both surprised and pleased to learn that Stanley Manning has had a vacation—a real period of rest at his home in Arlington. Meanwhile the work of the Union has been carried on with undiminished vigor.

This letter is being written from the home of Mrs. Wm. Graham, Anoka, Minnesota. As I write, the sound of voices, the laughter of happy young people, can be heard. Downstairs the Anoka Unioners are preparing a "skit" for our State Rally, which is scheduled for this week-end. One of the features of this Rally will be the organization of a Junior Union at the Church of the Redeemer, Minneapolis. This new Union will begin with a membership of twenty boys and girls of ages from twelve to sixteen.

Elsewhere our young people are at work. Miss Grace Nash is concentrating her efforts on the improvement of the devotional meeting. Should she succeed (she has never been known to fail) our whole organization will be strengthened. Reports from other Executive Board members and from the state presidents indicate an ever-increasing interest in our work. One of the first objectives of the present administration has been the strengthening of weak points. At the present time every state and district organization is functioning, and from many quarters come reports that are truly encouraging.

Attention is now being directed toward the Junior Union. This department has not received the support necessary to make it a thriving and efficient department. Investigation has revealed a sad lack of modern educational methods and in addition it was found that the Junior Superintendent was over-loaded with work. A process of reorganization is now in order.

One of the chief items of business to come before the Executive Board at its mid-year meeting will be a campaign for increased membership. The tentative plan calls for the reorganization of inactive Unions, the organization of new Unions and the increase in membership in existing Unions.

The present moment finds the general Union handicapped by the lack of ready funds. The money will come eventually—why not now?

As I look over the field of our Young People's Christian Union I am inclined to feel optimistic concerning the future. Stanley Manning has persevered until now we have a corps of intelligent and enthusiastic leaders who are more inspired than disgruntled over the fact that we must work out our own salvation. After all, that is what every true Universalist is bound to do. That is what we are trying to do, and meanwhile there is growing up among us a spirit of fellowship which is clean and wholesome and which will find expression finally in a stronger Universalist Church.

Ellsworth C. Reamon,
President.

For the Quiet Hour

What is it to live, but to pass from room to room of the great house of experience and to find each successive room more ample and satisfying? What can one ask of life, but just a chance to enter the larger world and to know the hidden self? What is the great mistake of life? It is to pause in the antechambers of experience and never know how spacious life may be.

Francis G. Peabody.

For surely the very idea which lies at the back of all talk of progress and of civilization is that that element of struggle and aspiration which is an integral faculty of man, which, when it is not exercised normally, begins like a secretion in the blood to poison the whole system; that that faculty must go on, becoming *finer and finer*, not less keen, not less dominating, but, to say it again, finer. Indeed, that is the whole idea that underlies any sane way of considering life: *we are here to grow finer.*

John A. Hutton.

God does not forgive a soul and leave it still hopeless in its unchanged native sinfulness; nor does God change a soul and leave its new life crushed under the burden of its old unforgiven sin. He does both or He tries to do both, for every soul.

Phillips Brooks.

Forgiveness is much, and is an essential part of the process by which the broken, slimy net is mended; but forgiveness is only a means to an end, a preliminary to the great gift, the gift of eternal life, life from Christ, and life like his.

Alexander MacLaren.

Love finds delight where duty only found distress, and as the soul is always fed by noble pleasure, the joy of the Lord becomes our strength.

J. H. Jowett.

Jesus' fundamental appeal was for an honest life, for a frank admission of all the facts. Consequently when he stood on the threshold of the kingdom with this call for repentance he was not making an arbitrary demand, but one, in the very nature of the case, essential to an honest life. The first fact to be frankly admitted

Edward I. Bosworth.

When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death I expect to pass through it in conversation with Him.

Wilfred T. Grenfell.

Among Our Churches

Massachusetts Letter

Those who were present at this year's session of the Massachusetts Convention in Malden in May will recall the hearty invitation we had from Springfield to meet in that city next spring and the equally hearty acceptance of that invitation. Then Springfield had to withdraw its invitation on account of the presence in that place next May of the Methodist forces of the world. Springfield for an entire month is to entertain the Methodist Ecumenical Conference. Our St. Paul's Church and several other downtown buildings have been offered for the gatherings of this great Conference. However, St. Paul's Church very graciously reaches over into 1925 and asks our Convention clans to gather there at that time, and, no doubt, we shall do so. In the meantime we need to meet somewhere next May. And here comes the word we desired. The Attleboro church, through the chairman of its trustees, Harold E. Sweet, forwards a whole-hearted invitation to us to assemble in Murray Universalist Church in that city, and, without doubt, this invitation will be officially accepted. At any rate, you are now safe, Universalists of the Bay State, to mark down in your calendars that in May, 1924, we shall gather in Attleboro, and in May, 1925, in Springfield. * * Death, we are reluctant to record, has recently been demanding serious toll from our ministerial forces. Within the twelve-month death has erased from the roll the names of these five men: W. P. Burnell, W. H. Rider, R. A. Greene, C. E. Fisher and F. A. Bisbee. It has occurred to many to mark the passing so closely together of Dr. Greene and Dr. Fisher, men who, through many years, labored side by side in the two churches of Lowell. Dr. Fisher's going leaves vacant the pastorate of the First Church in Lowell. He ministered there for nearly twenty-eight years. * * Rev. Isaac Smith was installed in Grace Church, Lowell, on Sunday evening, Oct. 7. Things in general are moving up and on in Grace Church. A Junior Union of forty-eight members has been organized by Mrs. Smith, and under her charge the attendance measures up to nearly 100 per cent. There is also a new Senior Union of twenty-three members and a Boy Scout troop of thirty-two. The fair recently held was one of the most successful in years, not alone financially, but socially as well. On one evening of the fair the men alone got up the supper. Recently Mr. Smith gave an address on Japan, using pictures to illustrate his talk. In his introductory remarks he referred to the "slides coming on" in a few minutes. One little listener waited anxiously and then turned to the minister's wife and said, "When are the slides coming on?" "They are going on now," responded Mrs. Smith. Then in disgust the youngster retorted, "Huh, I don't see anybody falling off the cliffs." Another Junior in this Grace Church group, whose father had a caller, said to the visitor, "Do you know that I belong to the Union now?" "Why, no," remarked the caller, "what Union?" "I have a Union card," said the boy, "wait a minute and I'll get it." In a minute he presented the card carrying the certificate of membership in the Junior Union. * * The young people and the minister of the Porter Square Church, Cambridge, have been developing the young people's work in that church. A young people's chorus sings each Sunday, morning and evening. A successful Y. P. C. U. holds regular meetings and the largest and livest group of young people in the vicinity carry on socials and plays. Mrs. A. E. Barber and Mrs. Horace Hunt are directing the dramatics and Mrs. Bent is musical director. Miss Norma E. Golden is president of the Y. P. C. U. There is a larger regular attendance at the Sunday school than at any time for years. * * At Marblehead Miss Hannah M. Harris, a life-long member of the Universalist church, has given the church a check for $1,000 to be applied towards the reduction of the mortgage upon the building. The Ladies' Aid in Marblehead is now meeting each Tuesday afternoon and evening in the parlor of the church. In October the Circle held in the vestry its first sale. Rev. George H. Howes is the minister at Marblehead, as well as at Peabody, where he resides. In the Peabody church within the year a new organ has been installed replacing the instrument which has been in use for more than sixty years. The new organ has been placed at the front of the auditorium and the pulpit and organ platforms have been remodeled so as to add greatly to the general appearance of the room. Even with a number of the young people going away this season to colleges and to prepare for life positions, the attendance at the Sunday school is gratifying. The loss is more than offset by the addition of younger members. Perley Bodge, superintendent, with a corps of efficient teachers, is doing excellent work. One class of girls has presented the church with a pair of hymn boards. The men's club has an average attendance of fifty. Mr. Frank Lindsey is president. The Mission Circle has an active membership of forty-five. In June it celebrated its fifteenth anniversary and made its president, Mrs. Howes, a life member of the W. U. M. A. The Ladies' Circle under the presidency of Mrs. Minot Crehore cleared $300 at its annual fair. During the vacation, the Circle had the parlor of the church remodeled, adding new windows, installing new lights, redecorating the room and refurnishing it with fresh rugs and furniture. The kitchen, too, was greatly improved. Plans are now going forward for money with which to paint the outside of the church building. On November first, Mr. and Mrs. Howes were guests of the Norwood church, when that church celebrated its fortieth anniversary in the home of Mr. and Mrs. Frank L. Chapman. Mr. Howes is Scoutmaster of a troop of Boy Scouts which holds cups for meritorious work and for the best service rendered on Memorial Day by troops of the Scouts. Mrs. Howes is captain of the Girl Scouts, with Miss Amy Merrill as lieutenant. Nine members of the Peabody parish attended the Providence Convention. Mr. Howes has been long enough in Peabody to be the dean of the ministers, and as such presides over the meetings of the ministers. The finest feeling exists amongst the churches, as is shown by union services at Thanksgiving, at New Year, and during Lent. * * Gloucester has recently held its annual parish meeting, which was largely attended. The reports disclosed a most prosperous condition in the affairs of the old Independent Christian Church. Jeremiah Foster, former president of the State Convention, was moderator of the meeting. The story of the work of the minister, Dr. Lee, the Sewing Circle, Semper Fidelis Club, Y. P. C. U., Mission Circle, Chapin Guild, trustees of the trust funds, and trustees of the Drive of 1919, was fully set forth. The treasurer reported the church free from debt, with all bills paid and a reasonable surplus left over. Dr. Lee stated that there are now 524 families connected with the parish. He has attended twenty-six funerals; officiated at fifteen marriages; christened twenty-four; received twenty-five into church membership; and made 815 pastoral calls. Regular services have been held on each Sunday of the year. * * All Souls Church in Worcester is very happy over the fact that their minister, Rev. Fenwick L. Leavitt, has declined the earnest invitation of a church in another state and has decided to remain at his present post. Mr. Leavitt has been in Worcester ten years and now his people have just entered into an agreement with him for five years more. Such an arrangement speaks well both for Mr. Leavitt and for the members of All Souls Church. * * Rev. C. F. McIntire, recently of Vermont, began his pastorate at North Orange Nov. 4. Rev. Charles A. Haney, still a student at Tufts College, has accepted a unanimous invitation to be the pastor of the churches in South and West Acton. Mr. Haney assumes charge of his new field at once, intending, with Mrs. Haney, to move into

the commodious parsonage in South Acton about Jan. 1. During the past year Mr. Haney has been the minister in Amesbury, where he accomplished a notably fine piece of work. Amesbury has just extended an invitation to Rev. Frank S. Rice of Saugus to become the successor to Mr. Haney, and the report is that he has accepted. The church edifice in Amesbury is one of the most attractive in the state. * * Certain changes in our ministerial forces, imminent a short while ago, have been fortunately avoided. A church in another state tried to get Rev. Paul H. Drake away from Marlboro, but he has decided to remain. And what is even more encouraging to report, there is every indication that under Mr. Drake's able management Marlboro will very soon, we are sure, be engaged in building a new and attractive church plant. * * The death of Dr. Rider left Essex and West Gloucester pastorless. This condition has now been most happily adjusted. West Gloucester has united with Annisquam under the pastoral care of Rev. George H. Lewis. Essex, beginning on Sunday, Nov. 25, came into the ministerial charge of Rev. H. W. Haynes of Beverly. The Essex church has recently been completely renovated. To a congregation which almost filled this lovely old church, the Superintendent preached on its opening Sunday, Nov. 18. * * The only churches in Massachusetts without ministers at the present time are Taunton, Grove Hall, Cambridge, Haverhill and Lowell. In all but one of these negotiations are going forward with men who are expected to assume the leadership of these several fields before many months. * * The Massachusetts Universalist Convention is venturing upon some entirely new projects. It is engaging a student pastor to work with the hundreds of young men and women who each year leave Universalist churches and Universalist homes to attend schools and colleges in Boston. To reach these young men and women and, if possible, tie them up with our Church we believe to be some of the finest missionary service we can render. The Convention is engaging a young man, whose name will later be disclosed, to find these students, call upon them, report them to the ministers of the community and in every personal and social way be to them a ministerial friend. * * The Universalist churches of Greater Boston to the number of twenty-three are entering into a cooperative publicity campaign. It really seems good to open the *Boston Herald* each Saturday and see a Directory of our Churches of Greater Boston, their services, location and names of ministers as conspicuously displayed as any of the churches of other denominations. The Convention is helping and backing this enterprise in the interest of our state-wide cause. * * A third new scheme upon which the Convention, through its Executive Committee, is launching is the raising of a fund which in time we expect to see large enough to take care of the expense of maintaining the Superintendent without drawing his salary from the contributions of the churches. * * The First Universalist Church in Worcester held a one-day fair on Nov. 21. As one looked over the program for the fair, running from 10 a. m. to 10 p. m., the twelve-hour period seemed to have two or three days' doings crowded into that space. The first of the winter's vespers was held on Nov. 25. * * In Chelsea, Rev. B. F. McIntire has introduced a novel weekly calendar, entitled "The Messenger." Affairs with the Chelsea church are coming along splendidly. Oct. 21 was observed as Go-to-Church Sunday. Mrs. Cushing's new song and service book has been put into the church school. One of the best things about Mr. McIntire's calendars is his weekly proverb. Here are three samples: When you hear an evil report, halve it, quarter it, and keep quiet about the rest. Don't stare up the steps but step up the stairs. Every man thinks he is one in a thousand, sometimes he is only one of the ciphers. * * Several recognition and installation services have recently been held for the ministers new to their present fields. Mr. Milburn was installed in Everett on Sept. 30; Mr. Cole at West Somerville on Oct. 29; Mr. McIntire at Chelsea on Nov. 8; and Mr. Nichols at Salem on Nov. 11. * * On the fiftieth anniversary of the original dedication of the Lynn church, that church had a rededication service on All Souls Sunday, Nov. 4. The sermon, upon "Our Heritage," was given by the minister, Dr. Perkins. Dr. McCollester offered the prayer, and Dr. Lowe conveyed the greetings of the General Convention. One of the objectives of the rededication service was the removal of the last of the debt which has been upon the church for several years. Dr. van Schaick, editor of the *Leader*, spoke before the Pullman Mission on Nov. 12 upon "Belgium Revisited." * * After very considerable renovation and renewal, the First Universalist Church in Fitchburg was rededicated on Sunday, Nov. 4. The church was erected under the pastorate of Dr. Hall. It was most fitting that Dr. Hall was the preacher at the service of rededication. The Fitchburg church is a beautiful and finely equipped building to-day and under the able leadership of Rev. F. W. Gibbs, the people who work and worship there are being trained in the finest things of the Christian experience. * * From Rev. Hendrik Vossema's attractive monthly calendar we discover that recently the attendants at the Medford church have been listening to sermons upon such large themes as: "The Things that Remain in the Evolutionary Development of Humanity," "The Great Awakening, or Man's Consciousness of an Immanent, Indwelling God," "The Long-distance View, or the Victory of Good over Evil," "Thanksgiving, Sowing and Reaping." * * The best thing to say for Somerville First or about Somerville First is that at a special parish meeting held on Monday, Oct. 29, it was voted to instruct the building committee to proceed to secure bids for the erection of a social hall and church school building. When this addition is built, the church will have one of the most beautiful and finely equipped church plants in eastern Massachusetts. * * Under the management of the Greater Boston Federation of Churches, all of the Protestant churches of the city united in a great Thanksgiving Day service in Symphony Hall on the morning of Nov. 29. * * The Executive Committee of the Massachusetts Convention feels richly honored in the elevation of several of its members to positions of prominence and large significance. Harold E. Sweet of Attleboro has been chosen president of the trustees of Tufts College. A. Ingham Bicknell, Esq., has been elected treasurer of the General Convention. And the chairman of our Executive Committee and president of the Convention, Victor A. Friend of Melrose, is to be the next president of the Universalist Comrades. All three are the very finest examples of the true order of Universalist laymen, and we praise the wisdom of those who brought about the several elections. * * The corner stone of the wonderfully fine new church of the Second Society of Boston will be laid with appropriate ceremonies on Sunday, Dec. 9. The building is rising steadily and rapidly and, no doubt, a part of the edifice will be ready for occupancy, as was announced, by next Easter. Dr. Roblin and his people will have, we are inclined to believe, the most beautiful church building in Boston.

Leroy W. Coons.

Church News and Interests

PERSONAL

Rev. Harry F. Shook of Brunswick, Me., has accepted a call to Concord, N. H.

Rev. Charles H. Pennoyer lectured before the students of Williams College, Nov. 25, on "What Shall We Do with the Theater?"

Miss Mary Slaughter spoke in the First Universalist Church of Worcester, Nov. 25.

Many friends will learn with deep regret that Rev. Luther Weston Attwood of Abington, Mass., is ill and will be unable to resume pulpit work for some time.

Rev. A. Eugene Bartlett, D. D., of the First Congregational Church, Pontiac, Mich., has just conducted an eight days' campaign for funds for rebuilding and equipment. The goal was $75,000, but more than $80,000 has been secured. On

Sunday, Nov. 4, this church passed the 1,100 mark in its membership.

Iowa

Wesbter City.—Rev. George Wood, pastor. The Mid-West Superintendent has just concluded a series of eleven sermons in our church from which the church and people derived great benefit.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Following an Armistice Day sermon by the pastor before an audience of four or five hundred people, the assembly resolved itself into a parish meeting and voted unanimously that they endorse the resolutions endorsing the World Court passed at the last Universalist Convention held at Providence.

New Hampshire

Concord.—A meeting of the trustees of the society was held after the morning service on Nov. 25, at which resolutions were adopted expressing grief because of the death of Dr. Bisbee and appreciation not only of "his great service to the cause in which he spent his life as a pastor and editor, but more especially because of his close relationship with this society, and his abiding interest in our welfare and prosperity." "As no man has served more faithfully, so no man has been more generally beloved, and none more sincerely mourned than he will be."

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. A second debate at Fort Plain, between Rev. H. F. Moulton and Rev. Frederick J. Melville over "denominationalism," brought a crowded house. The *Fort Plain Standard*, which gave four or five columns of space to the debate, says that "for the second time the large and stately auditorium of the Universalist church and annex experienced the thrill of Standing Room Only. The audience of 700 kept cool and attentive and interested and enthusiastic for two hours."

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. A record-breaking congregation was present for the first of a series of four sermons on "The Science of Spiritual Culture," Nov. 25. The series of "Pleasant Sunday Evening" lectures on "Current Ideas" has been concluded with a survey of "The Awakening Orient," and a series of dramatic lectures and two special programs will soon be inaugurated. In these lectures the substance of each drama will be read, and its problem analyzed and discussed. This is the fifth season this type of program has been given. A special program Dec. 9 will be a lecture, "The Inexcusable Lie of the Centuries," by Private Peat, the world famous Canadian veteran, known both for his oratory and his books, who is now speaking in the cause of international good will. The Sunday evening before Christmas an old Coventry Nativity Play will be given in the chancel of the church, which will be transformed for the occasion with draperies and special lighting arrangements, to an accompaniment of ancient Christmas carols. The financial condition of the church, reported at a recent quarterly meeting, is the healthiest for many years. A course of lectures now being given by the minister on "The Psychologyof Sex," with a paid membership, is being well attended.

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SABBATH SCHOOL UNION

A Christmas Program will be given at the meeting of the Sabbath School Union on Dec. 12, at the Charlestown Universalist church.

This is one week in advance of our regular meeting night. The second Wednesday instead of the third Wednesday.

Directors' meeting, 5.45 p. m. Supper, 6.30. Evening Program 7.30.

Miss Bessie L. Doherty, a graduate of the Dorchester-Roxbury Community School specializing in story telling, will present a program which will be helpful to all departments in our church schools. Miss Doherty will be assisted by Miss Mabel Sweetser of our Medford Hillside School, as soloist.

Rev. C. F. Patterson of Arlington will lead the devotions.

* *

MEMORIAL SERVICE FOR DR. BISBEE

A memorial service for Dr. Bisbee will be held in the Universalist church at Arlington, Mass., on the afternoon of Sunday, Dec. 16, at 3.30.

Addresses will be made by Dr. Tenney and Dr. Whitney, both schoolmates of Dr. Bisbee, and the other parts of the service will be taken by clergymen in the vicinity of Boston.

* *

IN MEMORY OF DR. BISBEE

The Universalist ministers of Boston, conscious of the noble and distinguished service rendered to the denomination by the late Reverend Frederick A. Bisbee, D. D., would record their sense of immeasurable loss in his death. As pastor, as preacher, as editor of the *Universalist Leader*, as counsellor and friend, he easily stood forth as a leader of men, bringing to every task his rare intellectual gifts coupled with such clarity and vigor of expression as to give insight and pleasure to all. His contribution to the Universalist Church, his interest in its welfare, his large vision of the possibility residing in our Gospel, placed him easily in an advance position in our ranks.

But greater far than his readily acknowledged ability was the sweetness and geniality of his spirit. In spite of physical handicaps which would have discouraged a less resolute soul, he ever maintained an even optimism and a serene outlook upon life that gave encouragement to us all. We shall miss his personal presence but we shall have as our enduring legacy the memory of his loyalty to truth, his eagerness to serve the world, and his outstanding spirit of brotherhood for all mankind. The fragrance of his life remains to freshen and sweeten our lives and we desire that in some measure the mantle of his excellence may fall upon us who remain.

The Universalist ministers of Boston would place this testimonial upon their records, ask that a copy be printed in the *Universalist Leader* and one sent to the family of Dr. Bisbee with our prayerful thought for them in this hour of their personal sorrow.

Stanley G. Spear,
Fred S. Walker
Warren S. Perkins,
Committee.

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BOSTON MINISTERS' MEETING

The members of the Universalist Ministers' Meeting of Greater Boston have adopted the following program:

Second Monday—10 to 3—meeting at Tufts College with a special program of speakers.

Fourth Monday—10-30 a. m.—meetings at Headquarters for conference.

Mondays other than second and fourth will be given over to conferences on Church Problems at Headquarters—10.30 a. m.

In December the second Monday at Tufts will be devoted to the further discussion of the psychological approach to religion. Professor Skinner of Tufts, and it is hoped Dr. Herman Randall of the Community Church of New York, will be the speakers.

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CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,583
Malden, Mass.	7
Springfield, Ohio	5
Total	1,595

* *

MASSACHUSETTS FEDERATION OF CHURCHES

The religious forces of the Commonwealth, at the twentieth annual meeting of the Massachusetts Federation of Churches, held in Waltham, Nov. 13, agreed upon advances all along the line.

Evangelism by the churches themselves, with the training of personal workers, including a campaign for pledged church attendance—which Dr. E. H. Byington's splendid address in the evening showed must be five-fold for five years—was the first plan adopted.

A health program, educational, medical, and spiritual, including sex education and voluntary physical examination before marriage, called upon the churches to enter upon a new field.

The vital issue of law enforcement, especially of prohibition, was boldly faced.

Increased registration for the election of 1924, co-operation in the New England Conference in January, and moral and financial backing of the Anti-Saloon League were among the measures recommended.

On international issues, the Council advocated entrance into both the World Court and the League of Nations, and the settlement of reparations. This was no hasty action of a few clergymen. The Council consists of an equal number of clergymen and laymen. Every resolution in substance had been sent in advance to all. These resolutions on America's international duty were the first to be received with applause, and at once adopted.

The popular addresses of the evening carried the inspiration of this discussion and that on church attendance to the largest popular audience in years.

Under the guidance of Rev. Christopher R. Eliot, representing both the State Committee on Local Co-operation and the Greater Boston Federation, vivid word-pictures of achievements followed the "fellowship supper."

The first business was to send a message to the president, Mr. Martin L. Cate, absent by reason of recent illness. The vice-president, Rev. B. W. Swain, of the A. M. E. Z. Church, presided. With regrets Mr. Cate was released from the office he has so admirably filled for two years, the first layman to hold it; but was retained as vice-president and member of the Executive Committee. The president has in order been a Congregationalist, Baptist, Methodist and Episcopalian. The denomination next in order numerically is the Unitarian, and Rev. Samuel A. Eliot, for eighteen years a member of the Executive Committee, was elected the new president.

* *

CHRISTMAS IN THE YEAR ONE

A Christmas Allegory by Rev. Harold W. Haynes. Attractively printed in 18 p. booklet with illuminated cover. In envelope. Price 50 cents. Order of Universalist Publishing House.

Notices

NEW YORK FELLOWSHIP COMMITTEE

A meeting of the New York State fellowship Committee will be held at the parish house at Utica, Monday, Dec. 10, 1923, at one p. m., for the purpose of examining Emerson Hugh Lalone of Brooklyn with a view to ordination.

George H. Bowers, Secretary.

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FELLOWSHIP COMMITTEE OF VERMONT AND PROVINCE OF QUEBEC

Nov. 26, 1923, transfer of fellowship granted Rev. Will A. Kelley on Nov. 13 by Maine Committee, accepted.

George F. Fortier, Secretary.

Obituary

Mrs. Hester B. Harding

Older Universalists will hear with especial regret of the death of Hester Bruns Harding, identified during her entire life with Universalism in New York City, where she was born June 14, 1845; in Bridgeport, Conn., and in Hartland, Vermont.

Mrs. Harding was a member of the Sunday school of the Church of the Divine Paternity, when Dr. Chapin was its pastor. When she was fifteen she moved to Bridgeport, was married there, when nineteen, to Watson Harding, the ceremony being performed by Rev. Thomas Lathrop of the Bridgeport church, of which she became a member forty-five years ago. During the past twenty-five years she has been clerk of her church. Until her fatal illness she was never absent during the quarter century from any meeting requiring the service of a clerk. During the six years following 1878, and for twelve years following 1885, she lived in Hartland, Vermont, rendering to our church there valuable service.

She died in her home in Bridgeport Nov. 23, 1923, The burial was in the family lot in Greenwood Cemetery, New York, the funeral at her home being private, Rev. Owen R. Washburn of Marlboro, N. H., who was her pastor at Hartland thirty-one years ago, officiating, and Rev. F. A. Dillingham, D. D., for eighteen years her pastor in Bridgeport, assisting.

Mrs. Harding leaves two daughters—Janet, widow of the late Rev. A. N. Blackford, now minister's assistant in the Bridgeport church, and Miss Helen I. Harding.

During her long and useful life Mrs. Harding was a strong factor in the success of each church she aided. She was for nine years secretary of the Mission Circle of her church and a tireless and skilful parish worker. Her home was ever open to our clergy and a great number were inspired by her fine ideals and example.

Mrs. M. E. Newbury

Mrs. M. E. Newbury, one of the founders of the church at Magnolia, N. C., died Nov. 25. Most highly respected in the community as a neighbor and friend and always zealous for the church and the faith it represents, she "hath done what she could." Prolonged and painful illness could not diminish her love for the church nor her trust in the Heavenly Parent and the outcome of good for all.

The church was overcrowded on the occasion of her funeral services, which were conducted by Rev. L. P. and Mrs. Martha G. Jones.

Oscar L. Ward

Oscar L. Ward died suddenly after a brief illness of pneumonia, and funeral services were held Sunday, Nov. 25, conducted by Rev. Leon P. Jones.

He was most active in both the Red Hill and Magnolia, N. C., churches, and his family, connected with both, gave liberal help and support to both churches.

No man was accorded more respect and affection by the neighbors and friends than he, and his upright character and willingness to serve make us grateful for his life.

John Snyder

John Snyder died at his home in Scipio, N. Y., Oct. 2, 1923, in the ninety-eighth year of his age. He was born in Scipio, Dec. 17, 1825, and resided there all his life. He was a member of the Scipioville Lodge of Masons, being the oldest member of the Masonic Fraternity in Cayuga County.

Mr. Snyder married Susan Miller and entered into the commercial life of Scipio. He was postmaster for many years. He was the friend of everybody and everybody was his friend, a man of sterling character. He helped build the Universalist church in Scipio, and was a loyal supporter of the faith. He kept open house for the Universalist ministers for many years. For some years he spent his winters in Auburn, N. Y., at the homes of his daughters, Mrs Jerome Howell and Mrs. William Hoskins. Funeral services were held at his home in Scipio, Oct. 5, 1923, Rev. Charles H. Vail, D. D., officiating. The Masonic Lodge of which he was a member attended in a body.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Living in such anxious to read from you soon,

Faithfully yours,

____ ____.

* *

A real estate man was plainly worried, and his wife asked him to tell her about the deal. It seems that he had it fixed up to sell a man a loft building, a marble yard, with dock privileges, a factory site, and a summer-garden, and to take in part payment a block of frame tenements, a small subdivision, an abandoned lime kiln and a farm.

"He assumes a $20,000 mortgage on the loft building," explained the real estate man, "and I take over a second mortgage on the subdivision. Get me?"

"I guess I get you," responded his wife. "But what is the hitch about?"

"Well, I want four dollars in cash."—*Pittsburgh Sun.*

* *

Bobby had had one of his bad spells and when he arose in the morning his mother said, "Now, dear, you were a bad boy yesterday and I hope you will be better to-day. Yesterday nobody liked you."

"That's all right, mother," he replied; "yesterday I didn't like myself."—*Selected.*

* *

"I get as many as 20 or 30 telephone calls a day."

"My, how popular! All admirers, I suppose?"

"No, wrong numbers."—*Worcester Evening Gazette.*

* *

Head Waiter (to waiter): "The customer in the corner has ordered fresh-made coffee. Just keep him waiting ten minutes."—*Klods-Hans (Copenhagen).*

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